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SPECIAL REPORTS
Major Church Conventions
METHODIST, PRESBYTERIAN

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NEW FORCES STIRRING:

The Young Turks of Evangelism

SHERWOOD ELIOT WIRT

Deep within the corridors of the mysterious Protestant citadels known as "denominational headquarters," a storm is brewing whose gusts will shortly be felt in many a rustic chapel and reinforced concrete cathedral throughout the land. The storm is not due to unpredictable movements in the heavenlies; on the contrary, it is being deliberately kicked up by a talented group of young ministers who may be on the way to becoming the ecclesiastical spokesmen of the next generation in our country.

The cause of the storm is their dissatisfaction over traditional forms and programs of evangelism. Many of them are in positions of importance in the departments of evangelism in their denominations, so that their discontent is no mere protest from the outside. They are determined to retool the evangelistic strategy of the churches and thus make it "more relevant to this generation." They believe that the Church has a redemptive message to give the world, but that since the world does not appear to be listening, the message needs to be set in a new context. They realize that what they are doing is foreordained to arouse controversy. Some have already run the gauntlet of suspicion or have encountered entrenched opposition. Others are biding their time, confident that the future is on their side, that one day the world will hear them gladly.

These young men already have a name; at some point along the line they have dubbed themselves "The Young Turks." Even though they are scattered through the different denominations, many of them know each other quite well. George E. Sweazey, now a pastor in Webster Groves, Missouri, but at one time head of the Presbyterian (USA) division of evangelism, has described them in these terms: "They are fascinated with the novel in evangelism because they are most concerned with the penetration of the Gospel into unentered cultural areas. They lean heavily on the latest popularizers of social studies, and look on what is being done now in evangelism from the point of view of culture-critics, crying disdainfully, 'This is outmoded!' They have no patience with those ways by which the greater number of people are each year turned from no interest in Jesus Christ to a daily concern for Him."

The purpose of this article is not to "expose," censure, or condemn the young men, but to evaluate their point of view in the full light of the Gospel, and to seek out whatever strains of health may be found in their challenge to the Church. First it should be noted that they are dissatisfied with the classic definition of evangelism formulated by Archbishop William Temple: "Evangelism is so to present Christ Jesus in the power of the Holy Spirit that men shall come to put their trust in God through Him, to accept Him as their Saviour, and serve Him as their King in the fellowship of His Church." In slightly altered form, this definition has won wide acceptance throughout the World Council of Churches.

A NEW DEFINITION

Charles Templeton, a "Young Turk" who abandoned the ministry but whose views are still influential, broadened the meaning of the term considerably in his definition: "Anything the Church may do which has as its ultimate end the winning of men and women to Christ and the winning of Christians to deepened commitment is evangelism." Thus evangelism has been made to seem, in the words of another, "one of those omnibus categories of Christendom that expands and contracts with theological insights and the exigencies of culture." Or to use a phrase increasingly popular in the old-line denominations, "Everything a church does is evangelism."

To understand how the centuries-old task of winning converts to Jesus Christ is being transmuted into a dialogue between Church and culture, it is necessary to understand parallel developments in theological thought. First, there is a new concept among many of the young men about the nature of sin, which is informed partly by the fact that they received their seminary diplomas in the atomic age. Thus one of them defines sin as *estrangement,* following Paul Tillich: estrangement from self, from one's neighbor and from God. Other words often heard are "alienation" and "enmity." As Poet Amos Wilder expresses it, "Men

are more dominated by a sense of being caught in a sinful situation than of being heinously guilty of particular sins. . . . The modern man sees himself not as Promethean rebel or self-accusing scapegrace but as a relatively helpless and wistful prisoner in a system of huge social and cultural authorities and compulsions." The stern Hebrew concept of sin as disobedience to God's command seems to have been replaced by the fatalistic Greek view of sin as tragedy. Modern man, therefore, sins because he cannot help it, just as did the ancient heroes of Aeschylus. But now it is not the "fates" that make his sin inevitable, it is the pressures of "organizational living." Such a man is to be pitied rather than warned of the fires of hell. It would be unfair (they would say) to condemn a man to eternal torment for an adultery he could not help, or for an unbelief that became his lot simply because he could not hear the Gospel in the roar of traffic.

The "Young Turks" have a genuine compassion for their fellow man. They yearn to offer him a salvation that is practical, and since a "decision for Christ" seems such a weak and futile gesture in the face of the total situation, they lean more to liturgy and the sacraments as offering genuine help in distress, and therefore as a sound goal of evangelism.

CRITIQUE OF THE CHURCH

A second major premise of the "Young Turks" is their critique of the Church's pretension to moral rectitude. So aware are they of the secular man's indifference to the Church, of the mistakes the Church has made in the past, and of the present cultural mood which treats all moral principles and standards of value as relative, that they are ready to rip to shreds every effort to equate Christianity with middle-class respectability or "religiosity." The late Dietrich Bonhoeffer, whose words carry added weight because he was one of Himmler's final victims, sounds the keynote: "There is the Godlessness in religious and Christian clothing which we have called a hopeless Godlessness, but there is also a Godlessness which is full of promise, a Godlessness which speaks against religion and against the Church. It is the protest against the pious Godlessness insofar as this has corrupted the churches, and thus in a certain sense, if only negatively, it defends the heritage of a genuine faith in God and of a genuine Church."

The "Young Turks" feel a spiritual kinship to the man who believes but who scorns to come to church because he has an abhorrence for its genteel institutional life. They agree with Bonhoeffer that he may prove to be more godly than the faithful communicant. They warm to the surgically sharp honesty of an atheist like the existentialist Albert Camus, whose hero (in *The Fall*) gave up his prominent legal practice in Paris and his life as a model citizen to become an alcoholic because, as he expressed it, "I realized, as a result of delving in my memory, that modesty helped me to shine, humility to conquer, and virtue to oppress." In the face of such candid revelation of truth, they reason, how can the Church feel that she is discharging the Great Commission simply by handing out packets of home visitation materials at an evangelism supper?

In short, they hold that the Church should cease proclaiming her message to the world with so much assurance, and should spend more time listening to the world, seeking to understand it, and then asking significant questions that might somehow make a difference in the way the world seeks to resolve its problems. Thus Theodore A. Gill declares that the Church "must now find other than traditional ways to state the gospel's constant relevance, ways less concerned with giving the superlatively informed world answers about itself, more concerned with asking the world questions about the shadowed context of its brilliant competence."

This is evangelism "in depth," we are told. It is "a positive thrust forward into the complex structure of life and society." It is the "spire" speaking *to* the "town" rather than *for* the "town", and speaking of Christian goals rather than of cultural values. Adding members to the church roll, say the "Young Turks," means little enough if the person added is the usual type of stable citizen who is already "pretty well conditioned toward participation in a committee-run organization with religious aims." D. T. Niles, in fact, shocked the Ecumenical Institute in Bossey, Switzerland last year by declaring that "the primary task of the Church today in evangelism is discovering what are the successful methods of evangelism that must be discarded because they are not faithful to the gospel."

On one point all are agreed: there are "no easy answers, no immediate, streamlined programs available" to renew the Church so that it is "alert and alive to the movements of history and sensitively aware of the birthpangs of a new age." And the more daring will add, "We must not be intimidated by those who mistake obsolete theology for loyalty to the Gospel, or who regard obedience to Christ as synonymous with a narrow, inadequate interpretation of the Scriptures, and who conceive of evangelism as being synonymous solely with some particular method."

DOCTRINE OF CREATION

A third theological emphasis made by some "Young Turks" is that the Church's voice is only one voice among many that speak for God. There is no suggestion of belittling the deity of Jesus Christ; on the contrary, most "Young Turks" uniformly hold an in-

carnationist Christology (albeit *sans* virgin birth). Their attitude toward the world, however, is oriented more to the doctrine of Creation than to the Incarnation. God made the world, and is continually providing new dynamic for his creation and working out his purposes in it. What conclusions are drawn from this? First, that regardless of the fall, not everything that happens in the world is "necessarily bad." Second, the concept that "the Church is the only instrument through which God works in the world for the salvation of men and the transformation of society" is held to be false and unbiblical. The Church is not some "desperate bridgehead" God has established in the world in order to convert people out of it. On the contrary the Church is a "colony of heaven" which seeks to *identify* itself with the world and to *participate* in the life of the world, even to "going native" in everything except faith and morals.

"So when in the course of their normal duties," a "Young Turk" explains, "the ministers of the parish have to do with various social agencies and political organizations which affect the life of the community, they do not seek to make them 'more religious' or feel concerned that it is not the Church that is working in all these ways for the full benefit of the people, but rather they seek to make use of them as they fulfill their proper function, recognizing the hand of God in anything that brings wholeness and meaning into the lives of the people."

THE EVALUATION

It is clear, as Sweazey points out, that "these young Turks are getting at something that business as usual in evangelism is missing." The fact that so many of them are in key positions, and are preparing materials and conducting seminars on evangelism for the pastors and lay leaders of their denominations, suggests that the churches may be facing a re-thinking of evangelism even more drastic that that which took place during the recent liberal era. It was common enough in the early years of the century for a Church to turn its back on Billy Sunday's mass evangelism, but some leaders of the new generation are prepared to go further. They are willing to subordinate all specific evangelistic activity, of whatever kind, to the making of a "total impact" of the Gospel on the "world" of work, the "world" of leisure, the "world" of education and government, and even the "world" of ecclesiastical institutionalism. Such is the meaning of the phrase, "The Whole Gospel for the Whole World." The impact will be made by witness, but not necessarily by verbalized witness. For the word "witness" is also being re-tooled, and the cup of cold water is not merely the expression of Christian love but is becoming the maximal evangelistic testimony as well.

In behalf of the young "re-thinkers" of evangelism, certain points must be emphasized. It is no sin to "think fearlessly and plan daringly," as one of them expresses it, nor to bring "the total task of evangelism under the most searching judgment and agonizing reappraisal in the light of the best insights of the New Testament and contemporary human need." Just because an idea appears new, moreover, it is not necessarily dangerous or wrong; it is well that older ecclesiastical secretaries are forced to think out their positions afresh. Further, it is a healthy sign when the Church can produce young leaders who are more interested in furthering the cause of Christ than in "playing it safe," following the denominational "party line," and padding their futures.

Having said this, however, we must point out certain weaknesses in the "Young Turks" movement that seem to strike not only at the cause of evangelism but at the Church herself.

There is a touch of unreality, as Sweazey remarks, in the whole approach. It is primarily armchair evangelism, and makes good conversation in the seminary coffee shop and thoughtful oratory in the evangelism seminar, but it has little enough to do with the making of Christians.

Its "solving" of the sin problem by excusing it, and by putting everyone "in the same boat," is a far cry from the New Testament concept of the Church as a "called-out body" of "holy ones" whose sins have been removed by the washing of regeneration. More than that, it does not really grip everyday life. The average sin-laden American looks to the Church neither for condemnation nor commiseration. He can get the latter at the nearest bar, and the former he gets without asking for it, everywhere he goes. If he looks to the Church at all, it is for truth that will help him and that may even save him. Yet the "Young Turks" who soften the note of individual moral responsibility in the Gospel in favor of social sympathy are the ones who threaten to make the Church irrelevant. It takes more than formal ecumenical worship *per se* to get rid of what one of them calls "my radical me-ness." Or as a realistic Methodist layman put it, "The Church offered me the right hand of fellowship when what I needed was a kick in the pants." No one knows the joy of the Resurrection until he has been to the Cross with his own sin.

Further, by minimizing the value of traditional evangelism, the "Young Turks" betray an exasperation that is ultimately directed at the Holy Spirit. Why, they ask in effect, does God persist in using such "frontier methods" in our century? The next step is to doubt that God is in fact using them. The dialogue of God with man is then reduced to a dialogue between the Church and culture, and evangelism becomes a

combination of "confrontation" and critique instead of a passion for souls.

If the "Young Turks" but knew it, they themselves may be the key to the situation. Were one of their number to make the astonishing discovery that God is sovereign over all of human life; that he is truly Redeemer from sin as well as Creator; that he determines through his Spirit and through his Word how men shall come to him; that he reigns even over the "organizational rat race"; that he overcomes all estrangement, imparts power to transcend every modern pressure; that he can lift twentieth century burdens as easily as he lifted those of other centuries; that he can purify even the man in the gray flannel suit; that he can use every kind of evangelism, no matter how clumsy, so long as the evangelist's message is that Jesus Christ saves men from their sins, but that he will never bless a message if it is downgraded into a proliferation of verbosity or a hassle over authority; then we could hope and pray for the Holy Spirit to bring revival right into the midst of the departments of evangelism of the great denominations. END

The Church's Role in Africa

BEN J. MARAIS

Part I

The Africa of tomorrow is just beyond the horizon and the role of the Church more important than at any stage in the history of the once "dark" continent. In world history the pace of Africa has been the pace of the camel, the ox, or the canoe. The emergence of our continent and its indigenous peoples has been slow. A land of promise during the early years of Christianity, Africa was cut off from the cultural streams and especially the religious development of "Christian" Europe for so many centuries that the twentieth century dawned almost wholly pagan or Moslem. This pattern was broken only by the groups of Copts in Egypt and Ethiopia and small and far-flung Christian communities, the result of nineteenth century missions, in other parts of this vast continent.

Politically Africa was hardly a factor in world affairs. But all that is rapidly changing. Africa is on the move. The role of the Church must now be seen against the background of the Africa of today *and* the Africa of tomorrow. Else our vision will be out of perspective.

In any evaluation of the future role of the Church, its opportunities, its tasks, and possibilities—we must begin with a realistic look at Africa as it is and try to discover the basic movements of the human spirit on this continent. The Church never exists in a vacuum. It is and must be rooted in some actual human situation. And if we take a long look at Africa, what do we see?

Ben J. Marais is Professor of the History of Christianity in the University of Pretoria, South Africa. He is a minister of the Dutch Reformed Church of South Africa. His writings, mostly in Afrikaans, have been translated into the English language. Among these is *Colour—Unresolved Problem of the West.*

THE SPLINTERING PATTERNS

We see age-long patterns of life breaking up all over Africa. A "new look" is emerging about everything. Yesterday is dead. Tomorrow is only beginning to take shape. We may be entering into one of the most chaotic eras in the history of this continent.

Vast changes may come more suddenly than many of us now deem possible. On the other hand, old institutions may prove to be extremely stubborn. Much will depend on outside factors and on how African nationalism develops.

If leaders in different parts of Africa succeed in molding the emerging national sentiments of the different African groups into one all-inclusive African nationalism, the political face of Africa may change very radically and at a quite unexpected tempo. Our knowledge of human groups, however, leads us to regard this as fairly unlikely. Rivalries and inter-group hostilities seem bound to occur among the self-conscious African leaders and groups. But even if African nationalism breaks up into a few fairly inclusive *federal* patterns or smaller group nationalisms, it might still be a factor of very great importance and compel radical changes in vast areas of our continent.

The following factors will probably shape the new Africa: *1.* Western technology; 2. Islam; 3. Communism; 4. Nationalism; and 5. Christianity.

Of these, the first influence is in one sense the most obvious. Even a superficial observer of Africa must be struck by the ever-growing role of Western technology throughout this continent. Wherever one turns, mills, factories, or processing plants are being built, mines developed, roads laid out, and cities planned. Oil wells are sunk, vast conservation schemes started, and transportation developed. Western technology is opening up the African continent and is laying bare its resources. The bush is converted into fertile land, and schemes like Kariba, the Volta, Aswan and Inga Falls projects must affect the future of the continent.

In the wake of Western technology, old Africa and its way of life are doomed. They must and will change —with increasing momentum. The process, once begun, can never be arrested, but runs its course. An accepted principle among anthropologists is termed "the irreversibility of culture." *A human group can never recapture a cultural phase gone by.* New ways of doing things come to stay; new ideas displace outmoded ways of thought. This fact must have a very sobering effect on people who talk overmuch about safeguarding or "re-establishing" African tribal life or institutions. The attempt could at best have only very limited success. The factors of change are too real and too all-embracing.

ONE IN THREE A MUSLIM

Then there is *the force of Islam.* We in the deep South of Africa are not always aware of the power of Islam, which has anything between 70 and 80 million adherents in Africa. One out of every three people in Africa is a Muslim. The whole Mediterranean seaboard of Africa is a solid Muslim stronghold. Only the Coptic kingdom of Emperor Haile Selassie is half Christian. Probably 90 per cent of the total population of Africa north of the equator is Muslim.

It is important to note that the front of Islam has persistently moved south during the last decades. It has crossed the equator at several points. Islam has launched a full-scale missionary crusade. The Koran is being translated into African languages, even into Afrikaans.

But, from the vantage point of the West, Islam may be viewed as a potential ally in forestalling communism in Africa. This factor is rarely appreciated. Of all known groups it is most difficult to influence Muslims or change their basic loyalties. They have been called by Christian missionaries *le bloc inconvertible.* When people glibly talk of the Muslim world "turning Communist," they have little historical insight. If it should happen it would be against all historical precedent. I believe the next decades will prove that Russia may have no more success with Muslims than the Christian Church has had through all these centuries. The Islamitic states of North Africa may instead prove to be a very real bulwark against the Communist penetration of Africa.

EXPOSURE TO COMMUNISM

The next great force in the development of the new Africa is *communism.*

I am convinced that there is great danger of infiltration by communism in Central and West Africa. On the whole, these peoples are not bound together by a fierce religious nationalism like that of the Islamic groups of North Africa. Whereas these groups are closely bound to the greater Moslem world, the Central and West African groups are not rooted in a great world religion. They are more "open" to foreign influences and also to communism. The great physical barrier of the Sahara is no longer as important as it was. Modern communications have broken through all the old barriers behind which any human group could live in isolation. Moscow is aware that all Africa can be reached by radio, and we can expect the Kremlin to intensify its onslaught upon Africa over the air.

At the present moment communism is not a great force in Africa. But we may be sure that Moscow will grasp every opportunity to exploit trouble-situations, to stir up Africa nationalism for its own ends and against the interests of Western powers in Africa.

CONFLICTING NATIONALISMS

The next great factor in the New Africa is *nationalism* in all its varied forms, from Afrikaans nationalism in the far South to different indigenous African or Islamic nationalisms in Central, West, or North Africa. The battle for Africa will in some sense be a battle of conflicting nationalisms.

There is a rising tide of nationalism from Algiers to Cape Town. But it occurs in different forms, springing from different historical backgrounds and even having different "spiritual" content. (Compare President Nasser's Egyptian Islamic nationalism with Dr. Verwoerd's Afrikaans Christian nationalism and Dr. Nkrumah's West African form of nationalism.)

All these nationalisms, however, have one element in common: *they all seek absolute goals.* Nationalism never halts halfway. It goes the full mile. It may be pacified into accepting interim goals for a short time. But ultimately it is never satisfied without accomplishing final goals. Aggressive nationalism despises "wise" counsel, and compromise is branded as weakness.

Thus if African nationalism once becomes unified and on the move, Africa faces tremendous hazards. South Africa especially, with all the signs of a violent clash of nationalisms, may face upheaval. Genuine leaders will arise among African groups, but so will many dangerous political adventurers.

Much will depend on whether African nationalism will be "black," that is, with *as strong a color bias* as our own "white" nationalism. If that should happen, relations between the different racial groups will progressively worsen. Against the background of our history, the Africans may be gravely tempted to follow this course. It may spell disaster for all concerned.

Much will depend on the *role of the Church* in this turbulent era in Africa's history. It faces tremendous responsibilities. On the one hand, it will have to be *realistic* in taking account of actual historical situations. *On the other hand, it will have to guard against becoming a tool of nationalism, either "white" or African.*

Relatively few Africans, assuredly, belong to the Christian Church in this emerging new Africa. It would be a safe guess to place the number of Christians in Africa at around 33 million, about one-seventh of the African population. This includes Roman Catholics, Copts, and evangelicals. This means that Moslems outnumber Christians more than two to one. Moreover, Christians are more divided than the Moslems. Apart from South Africa and the Federation, there are, outside colonial possessions, no "Christian" states except Coptic Ethiopia.

On the other hand, members of the Christian Church are generally more literate than other groups and have relatively greater influence. The educational programs of the Christian churches and missions have done a great work. Furthermore, the Christian churches have progressed at an inspiring pace in the last three or four decades. Some churches have really become rooted in African communities. The Christian Church can count on many friends and champions for her cause among Africans.

THE RELIGIOUS TENSIONS

Yet we must not be overoptimistic. In an era of rising nationalism the Church may experience many shocks and disappointments. Many African Christians may be thrown off center by the tides of nationalism sweeping their countries. They may become nationalists first and Christians second. This must not surprise us. Christians in other countries or continents have succumbed to this temptation in periods of great nationalist upheaval. We need only remind ourselves of Germany during the heyday of national socialism! Even a man like Dr. Hastings Banda of Nyasaland, popularly linked with many sinister aspects of the Nyasaland revolt, is a Christian and used to be an elder of the Kirk of Scotland! How many of our own "white" Christians make decisions not primarily on Christian grounds but according to group interests? We must face the possibility, nay, the likelihood that many African Christians will do the same.

Add to this the fact that nationalism characteristically seeks inspiration in the cultural or religious past of the group. Religious heritage is extoled and a bias projected against all "foreign" influence. African nationalism may thus extol paganism at the expense of Christianity.

THE CHRISTIAN THRUST

But the Christian Church has a great role to play. She holds the key to better relations between the different racial groups. But to accomplish this, she must not herself be a "color or cast ridden" community.

Governments in different parts of Africa are struggling—up till now with few signs of success—to find a key to racial peace. I believe the Church of Jesus Christ remains the decisive factor. If the Church fails, the future of Africa is dark indeed.

The task of the Church in Africa seems to me to center around these basic points:

First, the Church will have to witness, to evangelize, and win the African masses for Christ.

Then the Church will have to stand for social justice. The Church will have to take a vital interest in the legitimate rights of the Africans. The Church cannot win the respect and loyalty of the Africans if she fails to take a vital interest also in their material needs. To stand aloof or to side automatically with the white groups would be fatal. The Africans would reject the Church as a white man's or imperialistic institution. Of course, the Church will have to act with great responsibility and wisdom and will have to guard against the tendency in some quarters to champion any wild African aspiration merely because it is "African."

The Church can also play a vital role in *training African leaders.* Although some countries have taken over the educational task of the Church, in most countries the doors are wide open for such leadership training.

Finally, the Church will have to create *real community* between the different racial groups within her own ranks. I do not mean that the Church must condemn all separate churches for different racial groups along cultural, linguistic, or other lines. But the Church must rid herself completely of any and all attempts at exclusion of any believer from any church or service on any of these grounds.

If the Christian Church in Africa merely tries to perpetuate the status quo in race relations or racial patterns, she will fail to meet the needs and realities of a new day in Africa in which nationalism and race consciousness and sensitiveness are very marked. This to my mind is *the* problem of the Church in the present world situation and in the emerging Africa.

Great new non-Christian or anti-Christian forces are on the march, and we see their shadows falling across all the horizons of our (*Continued on page* 23)

'The Great Silent Shrug'

DIRK JELLEMA

Second in a Series

The post-modern mind, we suggested, holds that Reality consists of the Self and the Unpatterned Cosmos. In such a world, no objective standards are real (for the Self creates truth, structure, meaning, and values; and, further, the Unpatterned is beyond-values, beyond-truth, beyond-structure).

THE SEARCH FOR SECURITY

How then should we act? One possible answer is: act so that the Self gains *security*.

One way to this is to act so that the Self is accepted by a Group and therefore feels emotionally secure (or is enabled to create emotional security for itself). If this version of the post-modern mind is influencing large numbers of people (particularly the post-war generation), we would expect a behavior pattern dedicated to Group conformity. For in terms of the post-modern mind's definition of Reality, such behavior makes "good sense."

From the point of view of someone holding to the modern mind (with its Patterned Universe and Rational Goals)—or, indeed, to someone holding that Reality is, ultimately, the Triune God—such behavior does *not* make good sense, but is both puzzling and alarming. For if we act to conform (for the sake of emotional security), and this alone is how and why we act, then many goals and aims and interests of the modern mind (and no less of the Christian mind) become irrelevant. Why should the post-modern Conformist be interested in political freedom, or in politics in general, or in learning, or in romance? All these imply a different view of Reality, and indeed thus become difficult for the post-modern mind to understand. One recalls Arthur Koestler's picture of Europe's teen-agers: "Their typical gesture is a great silent shrug" (*Time*, Oct. 5, 1959).

THE WORLD OF SEX

Consider romance, or rather the whole relationship between the sexes. For the post-modern Conformist, the whole realm (if our suggestion is correct) becomes a means to emotional security through approval by the Group. Some recent news items and evaluations are pertinent.

Charles Cole, President of Amherst, speaks of "a revolution which has dramatically altered the folkways of American youth and created a new and strange chasm between my generation and the next. . . . Going steady is a stylized relationship . . . the new ways may also be related to the search for security. The boy or girl who goes steady is secure" (*Harper's Magazine*, March, 1957).

Professor J. A. Gengerelli, University of California, asserts: "Adjustment . . . takes many forms, but among college students in recent years . . . the general business of going steady . . . is considered a sign of emotional security and indicates that you are psychologically okay. . . . Thus we witness the frequent spectacle of the marriage of two persons motivated not by romance or passion, but by sheer orthodoxy" (*Saturday Review*, Mar. 23, 1957).

In a 1951 survey of "The Younger Generation," *Time* Magazine (Nov. 5, 1951) reports: "Youth's ambitions have shrunk. . . . There is the feeling that it is neither desirable nor practical to do things that are different from what the other fellow is doing . . . (as one girl put it) 'the individual is almost dead today, but the young people are unaware of it . . . they are not individuals but parts of groups. They are unhappy outside of groups. They date in foursomes and sixsomes.' "

About half of the women getting married today, current figures show, are teen-agers. Sociologist Kingsley Davis comments that the trend shows a "widespread movement towards anti-intellectualism and anti-effort (emphasizing) group conformity rather than individual initiative, security rather than achievement" (*Cleveland Plain Dealer*, Sept. 18, 1958).

The number of married students in Dallas high schools is seven times what it was in 1953. Two thirds of them are below 18. The total is nearly 500, and present high-schoolers now have 72 children (*Time* Magazine, May 25, 1959).

Dr. R. E. Lentz, addressing the Division of Christian Education of the National Council of Churches, warned that clergymen must be prepared to cope with eight and nine-year-olds going steady (*Cleveland Plain Dealer*, Feb. 11, 1958).

VANISHING POLITICAL IDEALS

Or, consider political ideals and even interest in politics. For the post-modern Conformist, politics becomes simply a means towards emotional security. Any government the Group approves would fulfill this role;

beyond that, no reason for interest remains. The modern mind's sustained interest in politics and political ideals would be enigmatic to the post-modern temperament.

A French Institute of Public Opinion poll revealed that a majority of young people (18-30) were not sure whether a Communist regime would change their personal lives. Only 20 per cent thought that they had any real influence on events (*New York Times*, Dec. 9, 1957).

A questionnaire revealed that 55 per cent of 359 students at a large southern university could not identify Woodrow Wilson (*New Republic*, Aug. 12, 1957).

Nearly two thirds of teen-agers polled in West Germany said they have no interest in politics (*Time* Magazine, Oct. 5, 1959).

Reports from a meeting of 25 West Berlin religious and political leaders which was held to consider recent anti-Semitic outbreaks in West Germany say that there was "despair" about democracy as a way of life, because the younger generation is "completely indifferent" to politics (*New York Times*, Jan. 30, 1960).

A poll at the (Communist) University of Warsaw, Poland, showed that most students believe vaguely in some sort of socialism and in Catholicism. Asked to identify the highest moral authority, 347 out of 387 said their own consciences, 14 said religion, and only six said socialism (*New York Times*, Oct. 6, 1958).

Political Scientist M. Klain, after extensive polling, characterized the attitudes of Western Reserve students towards politics as "decidedly cold" and "fortified by ignorance" (*Antioch Review*, 1957).

THE YEN FOR CONFORMITY

A summary of general attitudes is given by William H. Whyte, an editor of *Fortune*, who characterizes the emerging outlook in this manner:

The New Illiteracy is nourished by several simple articles of faith. The essence of them is this: First, the individual exists only as a member of a group. He fulfills himself only as he works with others: of himself he is nothing. His tensions, his frustrations . . . are penalties for his failure at adjustment, and they should be excused. . . . Above all, he must *get along* (with people). . . . The belief is growing that the health of our society depends on increasing adjustment of the individual to the consensus of the group; and this is not simply an unwitting yen for conformity, but a philosophy, a philosophy advocated by a sizeable proportion of the leadership in each sector of society. . . . Their doctrine is now orthodoxy (*Saturday Review*, Oct. 31, 1953).

Or, to quote a review of Whyte's book, *The Organization Man*: the new outlook's "major propositions are three: a belief in the group as the source of creativity; a belief in 'belongingness' as the ultimate need of the individual; and a belief in the application of science to achieve the belongingness" (*Time* Magazine, Jan. 21, 1957; cf. *New York Times*, Dec. 14, 1956). A similar analysis is given by David Riesman in *The Lonely Crowd*. *Time* summarizes Riesman's views:

The new middle class—bureaucrats, salaried business employees—is largely other-directed. . . . Youngsters rate many popular entertainers as 'sincere,' which evades the issue of whether their performance was good or bad; the child is afraid to make a judgment that will turn out wrong (i.e., unpopular). . . . They will be tolerant because they do not much care, not because they understand the value of difference and individuality. . . . They will be compulsively gregarious—and lonely. Their play will be deadened by compulsive groupness. . . . The younger generation contains many new-style indifferents, who know enough about politics to reject it . . . enough about their political responsibilities to evade them (*Time* Magazine, Sept. 27, 1954).

SOCIOLOGICAL SUPPORT

Sociological investigations through polls and interviews give some support to this analysis. A five year "depth study" by T. W. Adorno and other University of California sociologists produced the appraisal of a general population cross-section (not confined specifically to the post-war generation):

It can be said that about 10 per cent of the population of the United States consists of 'authoritarian' men and women, while as many as another 20 per cent have within them the seeds. . . . The Authoritarian Man conforms to the nth degree to middle class ideas and ideals, and to authority. But conforming is no voluntary act for him; it is compulsive and irrational. It is an attempt to find security by merging into the herd (*New York Times Magazine*, Apr. 23, 1950).

The study in depth supervised by Sociologist S. A. Stouffer of Harvard, to determine how much attachment remains to the ideal of freedom (one of the key ideals of the modern mind), disclosed that nearly a third of the sample interviewed would deny freedom of speech to anyone favoring government ownership of big industry, and nearly two-thirds would deny it to atheists (*Look*, Apr. 15, 1955). Another set of experiments was conducted by S. E. Asch and other Harvard psychologists, their subjects being 123 students from five different colleges. Each subject was put into a controlled experimental situation involving a group of six to eight helpers who have been tipped off beforehand. The subject was asked to tell, during a series of trials, which of three lines was the longest. The "group" (the helpers) consistently and unanimously gave wrong answers. The subject was less and less sure of his (correct) answer, and as the trials proceeded, 38.6 per cent conformed to the majority, despite the clear evidence of their senses (*Scientific American*, Nov., 1955).

A lengthy report on college students, written for the American Council on Education by Dr. W. M. Wise of Columbia University, reports that students are interested in "the grades that will give them an advantage on the job market. Some of them are even prepared to cheat. . . . They want to enter upon a business

WE QUOTE:

MAN-MADE RELIGION: "The Book of Proverbs describes the risk of private opinion in spiritual matters: 'There is a way that seemeth right to a man, but the ends thereof are the ways of death' (Prov. 16:25). The religion of the man who 'thinks for himself' is usually filled with subtle assumptions: that there is no exclusive way for a man to get his eternal reward; that all avenues plotted at any time in the course of human history are potentially valid. . . . Latent in the phrase, 'I believe that every man should think for himself,' is the notion that a different way exists for each individual. . . . The next step is: 'I believe that every man should think for himself—as a god.' . . . The religion of the freethinker may be sincere, but it is also subtle and subjective. . . . The way he takes is right in his own eyes, but not in the eyes of God. And the divine verdict upon such man-made religion is inevitable: 'My thoughts are not your thoughts, neither are your ways my ways, saith the Lord' (Isa. 55). . . . It was the Lord Jesus who affirmed: 'I am the way, the truth and the life; no man cometh unto the Father but by me.' "—The Rev. R. RICHARD SEARLE, Oak Park, Illinois, in a message on "The Religion of the Man Who Thinks for Himself."

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or professional career, and they want to find security. . . . (They fear) rejection by the group. . . . (They feel) that everyone is entitled to his opinion, and even that one opinion is probably as valid as another. . . . (There is) little belief that by joining political groups he can change things" (*Time*, Sept. 12, 1958).

THE VIEW OF REALITY

If our evaluation is correct, such attitudes reflect a view of Reality characteristic of the post-modern mind, and if this view of Reality is correct, the attitudes are eminently sensible. From the viewpoint of the modern mind (or indeed the Christian mind), such attitudes are unrealistic.

An illuminating example of the confrontation between modern mind and post-modern mind turns up in a survey of college teachers on 16 campuses recently conducted by the *Nation* (Mar. 9, 1957). Its purpose was to learn what literary and artistic influences predominate among today's students. But the side remarks were so striking that the original purpose was sidetracked. Here is the modern mind looking at the post-modern mind.

Queens College, New York: "The mass of college students live lives of quiet enervation. . . . They come to college because a degree increases earning power and enhances social prestige. . . . Barely literate . . . wanting above all to buy security for themselves in the full knowledge that the price is conformity."

Stanford University: "Many acknowledge no heroes, profess only lukewarm admirations, shun causes . . . flinch from commitments. . . . (The attitude) has its own moral basis, which comes less from single leaders than from the *Zeitgeist*."

Yale: "Skeptical . . . indifferent . . . solemn . . . most of them are company men."

University of Minnesota: "Today's students sit and listen . . . less animated . . . detached . . . only a tiny fraction subject to intellectual influences of any kind."

University of the South: "The real influences . . . are the makers and sponsors of such mass media as TV and the weekly slicks. . . . Accommodating. . . . Standardized. . . ."

University of Washington: "Strong intellectual or aesthetic allegiances scarcely exist among the present college generation here. The first interest . . . is to get on with their technical training. . . . Conformism and timidity."

University of Michigan: "Touching submissiveness. . . . Eager to break into the accepted social pattern of marriage and a career. Since these are the accepted social patterns, he naturally believes they are the right ones. . . . Hardly any background. . . . Find simple prose almost illegible. . . . General conformity. . . . Earnest but dull."

University of Louisville: "Existentialism is the philosophy they trust most. Freud . . . is *the* psychologist—a guide to adjustment that is not mere acquiescence."

University of Nebraska: "Brainwashed generation. . . . Passivity. . . . Chamber of Commerce morality. . . . Their minds are as quiet as mice. . . . The blood runs cold. . . . Indifference."

University of California: "Timid, unadventurous and conforming. . . . Accept the opinions of their professors."

University of Denver: "Dull. . . . World-weary . . . skeptical . . . unimaginative."

University of Rochester: "They whisper their hopes. . . . Temporizing. . . . Low-pressure doubt. . . . They want to learn how men learn to care. . . . They are suspicious of the lack of conviction in themselves."

Wayne University: "Dull conformity. . . . Indifferent. . . . Bound together by their aloneness. . . . The majority come to college because it is the only thing to do . . . accepting what their teachers tell them. . . . Unenthusiastic . . . pepless lives of cynicism and tolerance."

Columbia University: "Conservative and conformist. . . . Curious mixture of rebellion and conventionalism."

Centenary College: "Not particularly interested. . . . Comfortably patterned. . . ."

Princeton: "Wait-and-see. . . . Conservative . . . sensitive to the accusation they are conformists."

DENIAL OF BASIC IDEALS

So far, we have covered the post-modern Conformist who conforms to the "values" of a Group, which still holds to many of the *forms* of modern society, while denying the *ideas* which lie behind these forms. The Cheshire Cat slowly disappears; only his smile lingers on, the body having vanished.

There might be, however, a Group also which increasingly denies even the forms of modern society, and which is even more alien to the modern mind. And, as we shall see, there is some evidence that such may exist. [TO BE CONTINUED]

The Church's Call to Evangelize

ENRIQUE C. SOBREPENA

At the age of 11 I marched forward from the rear of an assembly to accept Jesus Christ as Saviour and Lord. I was responding to an invitation extended by a bishop of the then Church of the United Brethren in Christ in a series of nightly meetings many years ago in Caba, La Union, Philippines. Three or four years earlier, my father had become one of the charter members of the first Protestant church organized in that section of the Philippines. For some time my mother remained faithful to the old Roman Catholic church, while I attended the children's Sunday School and the Junior Christian Endeavor society meetings of my father's church. I nonetheless joined mother in many religious observances of her church. Then within two years of my own decision for Christ, mother also espoused the new faith.

Pulpit evangelism had no doubt been the principal means by which our family of three had been brought into the evangelical church, although in my case Christian education had also played an important role in preparing my young mind and heart to respond to the Gospel when it was proclaimed (albeit in a foreign language I could hardly comprehend) and communicated through faulty translation into our native tongue. Evangelism, therefore, although distinguished from Christian religious education and other specialized functions of the Church, cannot be separated from them. It is the crux of all conversations in the Church. It lies at the core, even as it is at the very heart, of all the Church's ministry to man and the world.

WHAT EVANGELISM IS

When discussing *evangelism* it is good and helpful to recall afresh its implications and to clarify its involvements. Real evangelism deals with the issue of life and death. It is concerned not with man's wishes and hopes but with proclaiming the Gospel, the revealed, redemptive truth, the "faith once delivered to the saints," in contemporary meanings and symbols, without secularization. Evangelism is the high and holy activity of bringing persons by the power of the Gospel into crucial encounter with God-in-Christ. It prepares the way for the Holy Spirit to lead men lost in sin and destined for destruction to find their way back to God for life's renewal in Christ the Lord. It is, as Archbishop Temple put it, "the winning of men to knowledge of Christ as their Saviour and King, so that they give themselves to his services in the fellowship of his Church." It aims at conversion, "at turning man from the way of ruin to the way of life." It confronts man with the light of God's truth and grace whereby man is constrained and compelled to do something about it. Its aim, as the Fourth Gospel declares, is that men "may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name" (John 20:31). The Gospel offers its own health and peace to the souls of men, and its own resources for the transformation of society.

A CONTINUING REQUIREMENT

Evangelism remains an unfinished task after it has gained the sinner's assent to a statement of faith and his baptism into church membership. Indeed, the task of evangelism is never really finished. As evangelism is concerned with "leading nonbelievers to a living faith in Jesus Christ and into the fellowship of the Church through the power of the living word," it is equally concerned with making believers "witnesses . . . unto the uttermost parts of the earth." Evangelism must unceasingly thrust forth disciples as witnesses of "the Gospel to the whole of creation."

As a young man graduating from an American college I was confronted with a crucial issue in my life. I had been preparing for the study of law and a political career. Suggestions from a missionary, a pastor, and others, that I give myself to Christian work, were long unheeded. Furthermore, in the Philippines, at a time when Protestantism was definitely a new thing, the call to Christian service in a Protestant church seemed like an invitation to obscurity, ridicule, and

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deprivation. Moreover, the desire of my fiancee, and also of my mother was that I should prepare for the legal profession.

But one night I experienced another confrontation with the Gospel. The crucial issue that sleepless night was: Should I not rather give myself to the Christian ministry wherein the need was great, and for which I felt a divine call, instead of to a career into which many were crowding and for which only human desires had been expressed? After hours of earnest thought and prayer, I experienced renewal and a new sense of commitment to the Lord, and decided forthwith and firmly to follow his bidding. Evangelism had kept its hold on me. It drew me at the age of 11 to give my heart to God; it drew me during young manhood to "give of my best to the Master," and to devote my whole strength to his cause. While no visible preacher prompted me or convinced me to make this decision, the unseen Evangelist, who is the Evangel, brought forth this radical change in my life's outlook and vocation.

Thus evangelism operates to convert and transform, to call forth and to hold for God. It seeks to make disciples of children and youth and men and women, and in the inspiration of the Gospel to raise them up and make them mature through the ministries of the church for service in the cause of Christ.

TASK OF THE WHOLE CHURCH

This primary, crucial, and continuing task of evangelism must be faithfully discharged by the Church, the whole Church. The very formation of the Church was involved in a witness; its beginnings, in a testimony. To Peter's declaration of belief regarding Jesus: "You are Christ, the Son of the living God," Jesus answered: " . . . on this rock I will build my church, and the powers of death shall not prevail against it." By its very nature the Church must be missionary and evangelistic.

This task has been undertaken by prophets and preachers, by apostles and pastors, by evangelists and teachers. Constrained by a vision splendid or impelled by a sense of mission, men and women have gone to call on people to repent and turn to God. It was and is today being done by individuals acting on their own initiative. As in the apostolic times, however, the task has been more effectively undertaken as a collective effort in which the whole Christian brotherhood participate, with preachers going forth to preach the Gospel at the behest and support of the people of God, the Church. "For everyone who calls upon the name of the Lord will be saved. But how are men to call upon him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without a preacher? And how can men preach unless they are sent?" (Rom. 10:13-15, RSV). Arthur C. Archibald, in his book *New Testament Evangelism,* says: "The New Testament knows nothing of evangelism apart from the church. Everything goes out of the churches, and draws back into the churches. . . . The early church far surpassed us in this, and they were, as churches, centers of organized evangelistic activity. The whole life of the church pushed out into evangelistic fervor and soul-winning persuasion and they were organized for such endeavor."

The Church today should not forget or fail to employ another New Testament pattern which depends not solely upon ordained apostles or evangelists, utilizing the pulpit and platform, but calls upon the laity to render their apostolate. Someone has described it this way: "Evangelism is the participation of the total Christian community in Christ's mission in the world." The clergy and the laity who make up the Christian community may differ in office but not in vocation. After first sending the Twelve in teams of two, Christ later sent the Seventy in similar teams into all parts of the earth to confront people with the gospel of Jesus Christ. Not only were they organized in that fashion but the entire Church was mobilized, as we see when, following Pentecost, the whole Church was scattered abroad and the rank and file bore their witness.

It must be remembered again and again that "only the whole body of Christ can fulfill the purpose of Christ." The world coming to believe in Christ as Lord and Saviour is premised upon the unity of God's people, upon the unitedness of all members of Christ's body, the Church. For this reason, the Church of clergy and laity, of West and East, and South and North, of white and brown and black, must sense more than ever before her need of "wholeness" and turn to Christ in repentance for a new dedication to the unfinished task of winning the whole world to him.

A DIVINE COMPULSION

Why must we as a Church give ourselves to such a task? First of all, because we have been called and commissioned by our Lord for such a task. We cannot be real disciples of Christ unless in glad and faithful obedience we enter upon the task.

Furthermore, because the Church and those in it have a great story to tell. Great historical, human events cannot be kept unknown. Here was the unprecedented action of God centering in Jesus Christ in and through which he inaugurated a new era in history. God-in-Christ visited his people, identified himself with them, bore their tragic condition, shared their frustrations and death, and he at the same time triumphed over the forces of sin and evil, rose from the grave, opened up heavenly possibilities for men, and "actualized" the kingdom of God in history! Who

would and could withhold the story of such a momentous fact? Those involved in these events and those who came to learn of them could not remain silent. They must tell the story and release the news. What could keep the Good News from being spread? How could those who received it, who found new hope and new life in it, keep quiet? In the very words of Jesus himself, replying to the Pharisees who asked him to silence his disciples: "I will tell you, if these were silent, the very stones would cry out." So the Church faces her calling to evangelism because "we have a story to tell to the nations."

THE FACT OF REDEMPTION

Not only is it a story that we have to tell; we have an experience of redeeming love to share. The Church is in possession of a mighty fact in history; it is also in possession of a tremendous fact of experience. Evangelism rests upon the "inwardness" of the pentecostal experience by which the Jesus of history becomes the indwelling Christ of faith. J. B. Phillips, in his *Introduction to Letters to Young Churches,* states: "Mere moral reformation will hardly explain the transformation and the exuberant vitality of these men's lives. . . . We are practically driven to accept their own explanation, which is that their little human lives had, through Christ, been linked up with the very Life of God."

Precisely for this reason the Church across the years and faithful Christians in every generation could not be contained even at the sacrifice of their lives from sharing the glow and warmth of so wonderful an experience to a world and to human lives bereft of the unsearchable riches of his grace. It was so with Paul. "The love of God constraineth me," he declared. "Woe is unto me if I preach not the gospel" (1 Cor. 9:16). It was so with Latimer and Ridley who "lit a candle in England which never went out" because of their unwavering faith that Jesus was "Everyman's Saviour." It was so with John Knox who cried out, "Give me Scotland, or I die." It is so with our pioneer Filipino missionaries, with Leones, Estoye, and Quismundo who dared to venture into dangerous situations for the Gospel because in no other than Christ could they find peace. It is so with us. The Church faces her calling to evangelism and missions because she has an experience of infinite love to share.

From ancient days to the present time the Word of God has constrained reluctant men to say, "Here am I, Lord, send me." It has impelled men and women to go forth to proclaim that God omnipotent reigneth and Jesus Christ is Lord and Saviour. And so the Church works and obeys in response to the Master's call. Facing the calling to evangelism is integral to her very nature. The Church is most truly the Church when she is giving her utmost to the task of man's redemption from sin and reconciliation to God.

To this end the call of the Head of the Church comes to us anew in our time, even at this hour. And if we who make up the Church are alive and faithful, we shall be earnest and quick to appropriate God's fullness, and we and our sons and daughters with new power will confront the whole man with the whole Gospel to win the whole world to Christ. For such a task we may feel ourselves to be inadequate and insufficient. But we have One who is sufficient. It is he who has called us; it is he who goes before us; it is he who meets us every day. It is he who declared: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations . . . whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Therefore, "Lead on O King Eternal, The day of march has come." END

God's Man

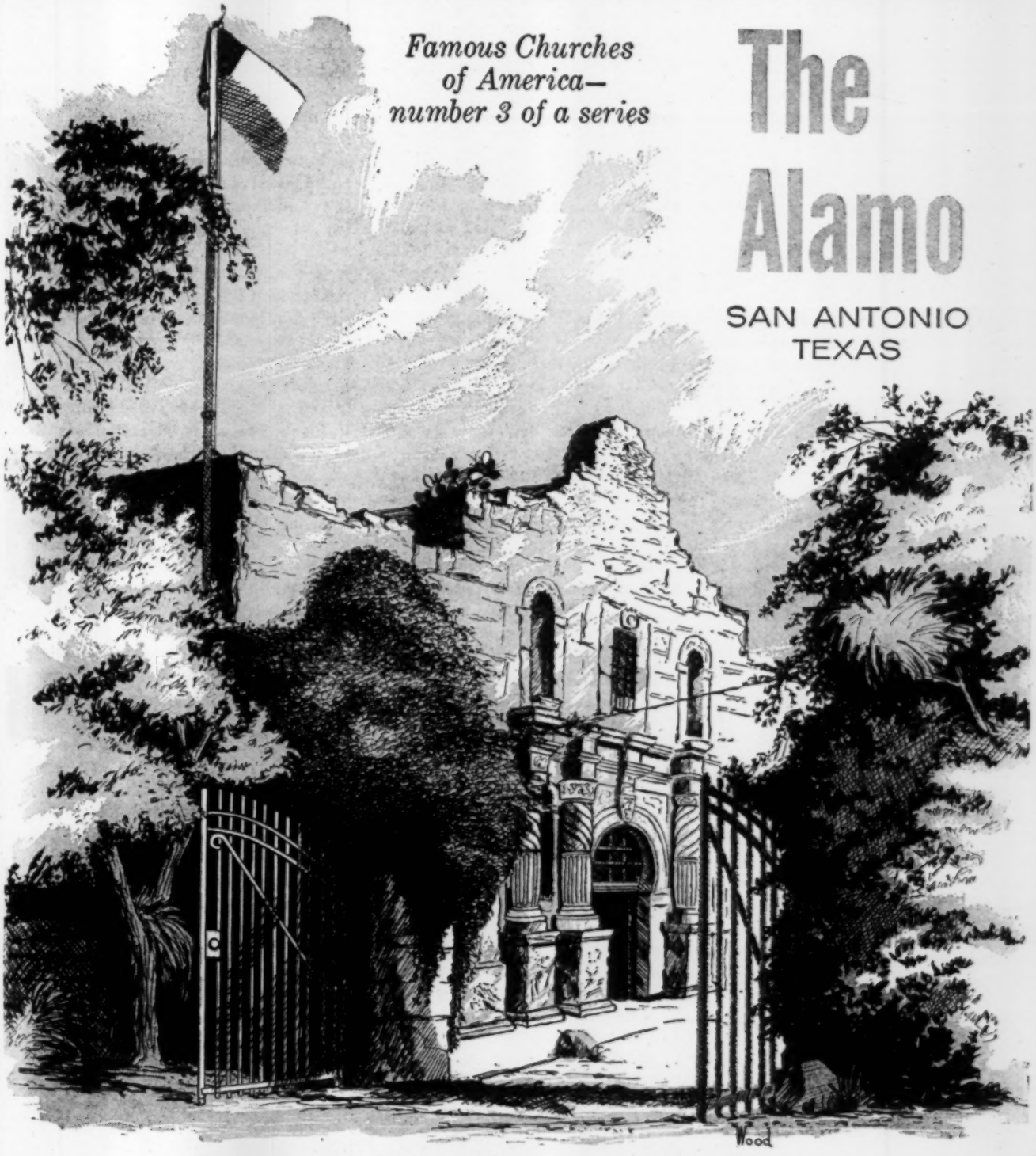
God's man is more than a moral soul
Who lives a life that his friends extol,
Who pays his debts when his debts are due,
Whose wife will vow that he's not untrue.
God's man is more than a man who stands
Saluting the Lord and His great commands,
Who reads the Bible and kneels to pray
And goes to church on the holy day.
God's man is the man whom Christ has freed
From sin and guilt and the grip of greed;
Who counts as gain all the earthly loss
Which he must suffer to gain the Cross
He knows that he at a precious price
Was bought by Calvary's sacrifice;
Who knows, therefore, he is not his own,
But bound by blood to the Lord's high Throne.
So live he must for the Christ above,
Who gave His all and whose name is Love.
The world that watches him as he goes
Will see no Christ but the one he shows.
Christ has no way to redeem the race
Save through the men that are saved by grace.
God's man knows well that his life must count
For Him who spoke on the ancient Mount;
God's man is witness, by deed and word,
That God is love and that Christ is Lord;
He sets a light in the field and mart
And leaves the Truth in his neighbor's heart;
He walks with men on the common road,
And lives for them while he lives for God.

LON WOODRUM

Famous Churches of America— number 3 of a series

The Alamo

SAN ANTONIO
TEXAS



The year was 1718. Brown-robed padres moved northward from the steaming Gulf of Mexico to build a new adobe mission at San Antonio.

In 1836, Travis, Bowie, Crockett and a garrison of men were to die there giving birth to the rallying cry, "Remember the Alamo!"

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Bible Book of the Month

II CHRONICLES

The Second Book of Chronicles has no real independent existence. It was the translators of the Septuagint who devided the original Book of Chronicles into two to make it more easily adaptable to the standard papyrus scrolls of the time. They did the same to Samuel and Kings. That their action was a wise one is shown by the Jewish adoption of their division when the Hebrew Old Testament was printed. In fact it is probable that even earlier, though for a different reason, Palestinian scribes had detached Ezra-Nehemiah (one book in Hebrew) from the end of Chronicles. It follows that anyone wishing to understand II Chronicles must grasp the main concepts running right through from I Chronicles to Nehemiah.

The Former Prophets, that is, Joshua, Judges, Samuel, and Kings, have shown us how God revealed himself in Israel's history. These books exist primarily for the revelation they give of God and not for satisfying our curiosity about Israel's history. There is nothing surprising in the fact that Chronicles can tell us much that is not in Samuel and Kings, or that archaeology has discovered facts not mentioned at all in the Bible, for example, Ahab's part in the battle of Qarqar against Shalmaneser III, and Jehu's submission to the same king (cf. Wiseman: *Illustrations from Biblical Archaeology*, p. 56).

After the Babylonian exile, the Jewish community centered on Jerusalem, had ceased to be a nation in the full sense of the word and was rather a religious community with a fair amount of local autonomy, a position that continued until the Maccabean priest-kings achieved political freedom in the later years of the second century B.C. The book of Chronicles-Ezra-Nehemiah was intended to make this community understand its role better. Chronicles was designed to show that the real meaning of Israel's history, once the period of the Judges was over, was to be found in the Davidic monarchy and the Jerusalem temple. It was meant less as a revelation of God's character and more of the part to be played in his purposes by the institutions of his creating. The post-exilic community had been shorn of all the pomp and glory of the monarchy, but the restoration of the Temple and the purification of worship and national life (the chief topic of Ezra-Nehemiah) guaranteed that it was still the people of God, and thus the community had courage to carry out its task until the Messianic king should restore the monarchy once again. To the Church, the temple of God on earth, which awaits the coming of her Lord and King in glory, Chronicles has many messages to give.

There seems little to be gained in inquiring after the identity of the author of Chronicles. The Holy Spirit has left us as much in the dark as he has with the authors of the Former Prophets. Strong but not conclusive arguments have been brought forward in favor of Ezra. Jewish traditions, which have been quoted in his favor, may, even if they are reliable, mean no more than that he was responsible for the genealogies in I Chronicles. There seems little doubt, however, that if it was not written by Ezra, then some younger contemporary of his wrote it. Perhaps it is best to leave it at that and respect the silence of the Holy Spirit.

There is a strong tendency among moderns to belittle Chronicles as history, though there has been a reaction from the somewhat earlier tendency to regard everything peculiar in Chronicles as the invention of its author. Here again archaeology has tended to restrain undue scepticism. The usual reasons advanced today for belittling Chronicles are that in various ways it gives a false conception of the history of Israel. No one should doubt that the picture given by Chronicles is often markedly different to that presented by Samuel and Kings, but this in itself means little. Two works on history dealing with the same period are often very different because of differing approach and purpose. If we can show that the author of Chronicles did not want to contradict Samuel and Kings but to draw a different set of lessons from the same historical material, the usual liberal accusation of distortion falls to the ground.

The Chronicler has obviously used Samuel and Kings; this is doubted by none. In addition he has mentioned 20 other sources (14 in II Chronicles) from which he has derived information. (It seems certain that some of these are alternative titles for the same work.) We cannot know whether he had access to them all, or whether in some cases he was using a larger work into which some of the sources had already been incorporated. In any case he had a considerable number of sources at his disposal, but all of them he rewrote in his own marked style. How different was his use of Samuel and Kings! Though he has not hesitated to make occasional abbreviations and expansions or explanations, he has normally followed the canonical works with closest accuracy so that the modern textual critic is constantly appealing to Chronicles when scribal errors are suspected in earlier books. This can be explained in only one way. The Chronicler obviously regarded the Former Prophets as authoritative and probably canonical, and by his marked difference in his use of sources he was inviting his readers to study his work in the light of the earlier books. This does away with grounds for the charge of distortion. Most of the others are not based on Chronicles but on that reinterpretation of Old Testament history generally associated with the name of Wellhausen. In fact the increasing respect being shown today by many for Chronicles is one of the influences undermining the reputation of the Wellhausen theory.

The main differences between II Chronicles and Kings are of the same type as those between I Chronicles and Samuel. They will be best understood if we look at them in order.

In the story of Solomon (chaps. 1-9) the incident of Adonijah and the fate of Joab, Abiathar, and Shimei linked with it (I Kings 1, 2), and also the account of Solomon's sin and troubles (I Kings 11) have completely vanished, though knowledge of the former is revealed by I Chronicles 29:22. These omissions may be compared with the silence on David's sin and Absalom's rebellion in I Chronicles. We are more concerned with the Davidic monarchy as a God-established institution than with the kings as individuals. As a result both the intrigue to prevent the true king from coming to the throne and the story of his later failure remain unmentioned.

There are also considerable abbreviations in the account of Solomon's secular glory and in that of the Temple, though there are some small additions here as well. The former calls for no comment, but the latter is instructive. For the most part the abbreviations in the account of the Temple concern its ornamentation and other details which were not represented in Zerubbabel's temple. This latter, however lowly, when compared with the glories of Solomon's building, was Jehovah's temple (*Cont'd on p.* 39)

June Reader's Digest
Articles of Inspiration and Information
for the whole family

IS THERE LIFE IN OUTER SPACE?

In one of the most adventurous quests ever undertaken by science, astronomers are attempting to establish contact with "intelligent beings" on other planets. Here in June Reader's Digest is how the new West Virginia radio telescope "listens" and men "see" 70 trillion miles away. Page 160.

$4.95 Book condensed: BORN FREE

Is it possible to hand-rear a lioness as a house pet and then free her to live in the wild? This is the *true story* of what the Adamsons did with "Elsa"—a lovable, playful cub who slept in their beds, rode in their car, rapidly grew to 300 pounds, and still today runs to greet them affectionately *in the wild!* Page 100.

U.S. SABOTAGE OR CUBAN CARELESSNESS? There is this question for Castro in June Reader's Digest. When the French munitions ship blew up in Havana, what purpose was served by "the deliberate fomentation of a national hysteria directed at the U. S."? Page 153.

PRIVACY IS EVERYONE'S PRIVILEGE. When we ask bluntly at parties, "What do you do?" we can be ruder than we think, says this author . . . "A stranger's private life is sacred ground." Here's a plea *against* prying and nosiness—and *for* revival of that old American custom of minding our own business. Page 93.

"MATURE" MOVIES—OR MERELY SALACIOUS? Is the charge of a Roman Catholic prelate that Hollywood is now on "a sex binge" true? Should pictures like *Lolita*, *Butterfield 8*, and *The Chapman Report* (all now in production) be made? Article in June Reader's Digest suggests various courses of action, including what worried parents can do. Page 65.

LOUISA MAY ALCOTT: GREATEST OF "LITTLE WOMEN." All her life she wished she'd been a boy . . . but made her name with a book *for* girls *about* girls. Miss Alcott, who wrote to give security to her destitute family, gave them immortality as well. . . . This is the story *not* told in "Little Women." Page 256.

SHOULD YOU KEEP YOUR FEARS A SECRET? Confession, as a keen observer once said, can be "bad for the reputation" . . . And science confirms that it can be bad *for you* "if it weakens the resolve to *do something* about the problem!" Here in June Reader's Digest are new findings about when to speak, when to keep silent. Page 145.

A NEW MASK FOR BIG GOVERNMENT. Half hidden in campaign oratory is a tremendous issue. Masquerading under the misleading word "growth" lies an appeal for abandoning the very principles which have made America outstrip the world. In June Reader's Digest, read why the nature of free society hangs in the balance. Page 43.

More than 40 selected articles and features of lasting interest in every issue

June Issue Now on Sale

EUTYCHUS and his kin

KEY TO ECCLESIAN

Many readers will be vacationing in areas where High Ecclesian is spoken in metropolitan pulpits, and a brisk refresher will make it possible to distinguish the language from ecclesiastical Latin or political English. (Ecclesian has much more affinity with the latter.)

Earlier approaches to Ecclesian through rhythm analysis have been abandoned. Compare the following examples:

"The dynamic relevance of this climactic event, which illuminates by its essential brilliance the peaks and vales of history's horizon, burns also in your confrontation with the mystery of existence."

"You exist. Now. In the event. The world event. The you event."

These sentences mean roughly the same thing and provide some impression of the stylistic flexibility of Ecclesian. The sense in which Ecclesian is a tonal language is more debatable. Many masters of the tongue use decided falling inflections. Ecclesian has characteristic pronunciations of "static," "scholastic," and "creedal." The cultivated pronunciation of "factual" creates an image of a contemptible little brute, deplorably dense and useless.

Less gifted speakers, however, may also use Ecclesian. Its secret lies in the classic statement of Humpty Dumpty to Alice, "When *I* use a word, it means just what I choose it to mean—neither more nor less." Ecclesian impenetrability vanishes when Humpty Dumpty's principle is understood. (The learned egghead defines impenetrability in that same passage, by the way.)

Occasionally a speaker of Ecclesian will say right out what he chooses to mean, which is appallingly bad form, but helps us get the hang of it. In a recent sermon the preacher chose to distinguish between "event" and "sheer event." Only the second actually happened, but the first is "true history." Can what didn't happen be true history? Certainly, because history is the meaning of sheer events, and truth is expressed in fiction.

As Humpty said about his use of words, "The question is, which is to be the master—that's all."

EUTYCHUS

RIGHT TO WORK

Your editorial on Right To Work laws (Apr. 25 issue) is fair and objective. Right to Work does not often receive this treatment in church publications. As a union member who was once fired for refusing to join a union, I strongly oppose the position of the Methodist Board of Social and Economic Relations on this issue. They take the position that the rights of the union are more important than the rights of its members.

Anyone desiring more information about this should write to the National Right To Work Committee, 1025 Connecticut Avenue, Washington 6, D. C.

Indianapolis, Ind. L. A. HOOSER

I wrote an article endorsing the principle of voluntary unionism and sent it to our denominational magazine: *Presbyterian Life*. They have refused to publish the article. If the "yellow dog" contract was morally wrong, then so is compulsory unionism. I personally believe it is that simple.

. . . Voluntary unionism [is] a principle which every freedom loving individual should endorse.

FREDERICK CURTIS FOWLER
The First Presbyterian Church
Duluth, Minn.

SUITING THE PULPIT

Mr. Petrie (Mar. 14 issue) points up a telling fact that with so many parishioners in evangelical denominations the acceptance of Unitarian preaching is because it is unrecognized. While this may be said for parishioners, I do not think it can be said for pastors and church administrators. The inroad of Unitarianism into denominations that are historically and officially evangelical is due to the knowing approval of those administrators, educators and ministers who manifest their approval either by overt promotion or by craven silence.

One thing Mr. Petrie's article has done for me: it has substantially raised my estimation of those Unitarian ministers who have chosen to seek Unitarian pulpits.

C. GORDON CLEWS
Williamsport Methodist Church
Williamsport, Md.

I enjoy receiving CHRISTIANITY TODAY and feel rather flattered that a magazine of such size and stature would spend so much time, space, and concern on Unitarianism, relatively a tiny denomination.

CLARKE D. WELLS
St. John's Unitarian Church
Cincinnati, Ohio

MARX AND DARWIN

Regarding the relationship between Marx and Darwin, mentioned by Dr. C. G. Singer (Mar. 14 issue), I enclose my translation of passages from the December, 1959, issue of Russia's popular science monthly, *Priroda*. Almost every Russian periodical had an issue and a full page portrait dedicated to Darwin during 1959, the 100th anniversary of the appearance of *Origin of Species*.

"As to *The Origin of Species* Marx wrote Engels: 'While the exposition is obscure and in English, this book provides a natural scientific basis for our doctrines.' Vladimir Ilyich Lenin held Darwin's doctrine in high esteem as having laid the groundwork for a beginning, and as having established the mutability of species and (their) interrelated lines of descent" (p. 10).

"In the Russia of the Soviets, Darwin's doctrine found its second fatherland" (p. 11).

Washington, D. C. LEON H. KELSO

I believe that God in history is going to halt the pending takeover of the U.S.A. by Communism. I believe this will follow the same "history curve" as the waning of Assyria before Jerusalem. From the human side I believe this involves both a wave of personal return to Christ and a revival of the principles of Christian scholarship. Hence what electrified me in the March 14 issue: . . . the breakthrough against Marx and Hegel . . . especially.

Santa Barbara, Calif. SAMUEL WOLFE

CHURCH AND KINGDOM

Since Dr. McClain's letter to the editor (Feb. 15 issue) involves not only a refutation of my review of his book (Oct. 12 issue) but the charge of "carelessness in handling the facts" at three points, a response is called for.

First, I wonder if (*Cont'd on page 32*)

A LAYMAN *and his Faith*

SPIRITUAL POLIO

I CONSIDER the Christian ministry to be the highest of all callings. My only son and two sons-in-law are ministers, and many of my ancestors have stood in that great procession of men who have preached the gospel of Christ.

We are deeply sensitive to the influence and reputation of ministers, particularly at a time when so many disruptive, distracting, and degrading influences are abroad.

Our deep conviction is that the minister's spiritual power is directly related to his faith in, understanding, and effective use of the Holy Scriptures. Anything, therefore, which tends to diminish this faith in the Bible is of the deepest concern, not only to the Church but also to the unbelieving world.

That there is an unceasing attack on the authority and integrity of the Word of God is widely known. That much of the criticism is adroit, sophisticated, and destructive is not always so clearly understood. The "assured conclusions" of one group may be diametrically opposed to the equally firm "consensus of scholarly opinion" of another, but the views seem not to deter a *united* attack on the Scriptures by those who carry the philosophical bias that the Bible is often in error and that it is their duty to demonstrate the error.

¶ I have just read a rather extensive newspaper report of a pastoral conference in Berkeley, California.

Insisting that man must be freed from biblical authority, one speaker made his main thesis the well-known neo-orthodox concept that only as the Bible speaks to a man does it become relevant. "Unless the Word of God is heard by us, that Word has no actual authority over us." To be sure, Scripture becomes relevant to us as we respond to it; but is it only wrong to kill if I accept the divine order: "Thou shalt not kill"? Is adultery wrong only if I submit to the divine concept of purity?

Is not God's Written Word valid regardless of what man may think of it? Ignorance of or indifference to divine truth in no way invalidates that truth. There are absolutes ordained of God which cannot be rationalized away and over which man stumbles to his own doom.

According to the same newspaper account, "Dr. . . . told his class . . . that the Bible is not the Word of God but merely of itself."

How then does one know that God is speaking? he was asked. "You don't," he replied.

Little wonder that neo-orthodoxy has yet to produce a great soul winner! Wherever faith in the authority and integrity of the Scriptures is destroyed by injection of human interpretation denying clear affirmations of Scripture, the nerve of spiritual power is cut. One may exhibit a high degree of scholarship and intellectual attainment, but the one thing necessary is lacking.

From a practical standpoint, what is the layman to do with his Bible? According to the destructive thesis, he is told to view it only as a compilation of narratives written by men in the limitations of the flesh and bound by traditions and misunderstanding. Out of their efforts has come a book which he should study with the eye of a critic and from which he can receive blessing only as he sees in it divine truth for himself.

¶ This is not a matter of minor importance. The world desperately needs the affirmations and absolutes of Holy Scripture. We as sinners need an authority which says "Thou shalt" and "Thou shalt not." We need that which the Bible is — a divine revelation of truth which man could never discover for himself; a revelation which is objectively true and valid regardless of what man may think of it.

Many of us accept the Bible at face value because of our presupposition that God has spoken and that he has spoken *clearly* and *factually* through human agents. We believe that the writers were guided by the Holy Spirit so that they wrote in honesty and in truthfulness. That they may have but dimly perceived the full implication of what they wrote may of course be true. But to deny the truth of it through the presupposition that human fallibility exceeded divine inspiration is to destroy the message itself and thus allow "interpretations" that amount to presumptuous denials of truth.

If we approach the Bible with the presupposition that here we have a fallible human document through which God tries to speak to man but finds himself handicapped by the agents of his message, we immediately find ourselves trying to sift the chaff from the wheat and, through our own limitations, rejecting the kernels of divine truth in favor of the chaff of human speculation.

Were one to transfer the situation to the realm of modern medicine, the result would be chaos. In the study of medicine there are certain basic sciences which one is required to learn. The student is not permitted to pass off his own opinions or interpretations about anatomy, embryology, chemistry, or physiology. The whole scheme of modern medicine and surgery is built upon the acceptance of known factors. To be sure there is research, but only *proven* hypotheses are carried over into the realm of practice.

How different has the situation become in the realm of some modern theology! Clearly-stated doctrines of the Christian faith may no longer constitute the basis of either theology or preaching. Students and those long since graduated into the pulpit are now being presented with a multiplicity of opinions and deductions none of which have power to win men to Christ or lead men to godly living. Little wonder that we who sit in the pew are so often puzzled, and the hungry go away unsatisfied having received a stone instead of bread! Never has the world needed truly biblical preaching more than now. Never have men needed to be confronted with their lost condition and Christ's redemptive work more than now.

How can one wage successful warfare with a Sword which one considers defective? How can one preach with authority when such authority never reaches higher than "I believe" or "I think"?

Rejection of the basic tenets of the Christian faith includes also a substitution of ideas and values. Satan to many is no longer a personality; hell is either a byword or never mentioned; conversion is no longer a work of the Spirit but a matter of personality and psychological adjustment, and the Gospel is reduced to a set of ethical and social values which are only dimly related to a new life in Christ.

Perhaps I have overstated the case and taken offense where no offense should have been taken. If so, I do regret it and apologize. But if the contention is right, and if this new approach to the Bible is cutting at the very heart of the Church's message to a sinning and lost world, then the indictments ought to be made.

L. NELSON BELL

IT IS TIME FOR REJOICING

In the struggle of truth with error and righteousness with evil, evangelicals are finding it too easy to forget the richest of the blessings that God in his goodness has showered upon them: the joy of the Lord.

What is it that gives the believer a light heart and a merry disposition? First and best of all, he knows that everything is going to come out *right*. Gloomy though the immediate outlook may appear, the Christian has the serene inner assurance that history's ultimate issues are safe in God's hands. His Kingdom will prevail, and all will be well. "Be of good cheer, for I have overcome the world." The victory note of the Resurrection trumpet brings an unfailing shout of triumph from the camp. We are on the winning side, and who would not be glad?

But other drops of "oil of joy" fall into the heart of the Christian every day, and we ought to be reminding ourselves of them. There is the rejoicing over every soul that comes to Jesus Christ. Undoubtedly a good many on the fringe of the Church hear the news of a conversion with misgivings. Is it real? they quickly ask. Will it last? Is it genuine and complete? Does it involve a proper transformation of values? The green-eyed monster seeks to elbow his way into the picture with more questions to complicate the scene: who did the converting? Would not someone like myself have done a better job—in theory at least? Would not I have emphasized certain social relevancies that would have made it a more "solid" conversion?

But the evangelical knows that a New Testament criterion always recognizes such considerations as human and subordinate to the glorious fact of divine regeneration. Thus Paul rejoiced as much over a conversion in which he played no part whatever as over one in which the Lord used him; and the true Christian today can discover that every heart that turns to God gladdens him.

There are many tensions in modern existence, and there are many for whom the Christian life is an unsolved riddle. They will walk out of a lukewarm church on Sunday, having heard a hesitant herald, and still convinced that the only certainty is uncertainty; that truth is a sliding principle; that the Bible is so compounded with error that it can only be quoted with extreme care and is at best an undependable guide.

The evangelical is blessed, however, with a holy trust that releases him from this tension. It is not, to be sure, an arrogant confidence that scorns the timid; rather it is a simple reliance upon the Creator and Saviour of men that stills the winds and waves of his inner being. "I am the way, the truth, and the life!" That, as David Livingstone said, is 'the Word of a Gentleman,' and can be depended upon. With such assurance, who would not inwardly rejoice?

Further, the evangelical Christian finds God everywhere. To eyes of spiritual discernment, the supernatural is almost everywhere invading the natural so that every blade of grass, every floating leaf, every prospect of nature, every kindly gesture and friendly word serves to freshen his appreciation of "the goodness of the Lord in the land of the living." And just when skies seem to turn their blackest and the stain of sin seems to be upon everything, God reminds us of His presence with the gift of song. By making melody in our hearts to the Lord, we recapture the joy that Satan would strip from us.

With all the needed emphasis upon obedience and responsibility in the Christian life, we are apt to forget that God's best witnesses are light-hearted Christians, and that the oil of joy is the only lubricant God has provided to keep the church's machinery from clanking. Pentecost Sunday is a great time to rediscover it. Rees Howells, a godly Welsh intercessor of our own time, once remarked daringly, "The Holy Spirit is full of jokes." Reinhold Niebuhr, although doing somewhat less than justice to the criterion of coherence has discerned a relationship between humor and faith, since both are bridges—on different levels—over the seeming irreconcilables of life. The man who thinks laughter is out of place in church has missed much of the parable of the Prodigal Son. We are speaking of laughter in the Lord, laughter that brings joy without bitterness, as when the lonely soul finds a friend, the cripple finds his Gate Beautiful, the anxious one finds his fears have vanished, or the guilty one that his conscience has been washed clean.

"A merry heart doeth good like a medicine." An evangelist tells the story of the lady who asked him whether he believed women should use cosmetics. He glanced at her and remarked, "Well, madam, you could use a little." Whatever we may think of his answer, many of us who name the name of Christ go about with expressions that silently ask, "Is it possible that you believe a Christian ought to wear a smile?" And the whole New Testament answers back, "Brother, you could use a little." END

THE REAL LESSON OF THE CHESSMAN CASE

Caryl Chessman is dead. With his death the world has seen fit to establish a minor symbol of the twentieth century.

Why is it that our age, which has specialized in cruelty, inhumanity, bestiality and total war; which has watched (thanks to cinema and TV) more bloodletting and violence than any other; which has refined the tortures of Nero to delicate germ-laden perfection; whose indifference and callousness to innocent human suffering has made ours one of the worst centuries in the history of mankind, should now shrink at the sight of a notorious convicted kidnaper, robber, pervert and abuser of helpless women being given his just deserts?

All but forgotten are the grisly genocides of Buchenwald, Belsen and Dachau; the entombed miners of West Virginia have moved off the front pages, together with the pitiful victims of the Moroccan earthquake; a culture saturated with sex takes for its martyr-hero a sex bandit, decides that his sins, being sexual, are minimal; and brands his death—postponed so many times not to be cruel to him, but to be just to him—as legalized murder. Meanwhile in a western mental hospital a 29-year-old young woman sits and stares, her mind permanently deranged by four brutal hours of ugly acts inflicted upon her as a church lass of 17 by this man (there is no doubt as to his identity) who then wrote best-selling books about the cruelty of equal justice under law.

In the small village that our world has suddenly become, the expected sympathy protests have arisen. New life has been given to anti-American sentiment in Brazil, Italy, Scandinavia, Uruguay, Finland, Britain, France, Portugal, and many other parts of the globe. What happened at San Quentin prison used to be California's business; now it is everyone's. The mistakes of California justice—including the long delay in carrying out the court sentence—are now seen as American mistakes. It should never be forgotten, however, that the first mistake was Chessman's, and that his admitted sins have now brought reproach upon the American people.

The 4 to 3 decision of the California Supreme Court against Chessman, and the split vote in the state Legislature symbolize the division in the public mind over the question of capital punishment. A romantic view of the nature of man, drawn from the age of "Enlightenment," has deluded millions into thinking that it is kindlier and wiser to spare the life of a killer or a kidnaper than to apply the Biblical precept of retributive justice. But man is not kinder or wiser than God. The rioting stonethrower in front of the Stockholm embassy or the Sacramento state house is not more merciful than Moses, he is just more sentimental. He thinks men can be dissuaded from crimes of horror by the prospect of a few comfortable years in prison. It does not matter what the wardens, the psychiatrists or even the prisoners themselves say to the contrary; death always has and always will be a deterrent to crime, because the sinful nature of man does not change. Chessman, it is said, matured while on death row. That is just the point: death row has a maturing effect on us all.

Finally, it is significant that Caryl Chessman died alone, an agnostic to the end; there was no chaplain, no funeral. Said his counsel afterward, "His greatest flaw, his greatest lack of character, was his unrelenting unwillingness to believe in something greater and bigger than himself." So he becomes modern man facing his doom, a tragic symbol of what many are calling the post-Christian age of unbelief.

There are many lessons to be learned from the Chessman case, theological and ethical, but surely this is one of the most important: that these United States can no longer afford the luxury of protracted criminal justice. END

LIGHTNING FLASHES AND THE TENNESSEE LAW

A curious debate is being waged between the editors of *The Christian Century* and the Chancellor of Vanderbilt University. It happens that the Chancellor, Dr. B. Harvie Branscomb, is one of America's foremost liberal New Testament scholars whose writings are standard texts in many theological seminaries.

Under the umbrella of the Church, the gentlemen in question would be in cordial agreement—so cordial as to preclude a lack of amity.

In matters of public morality, however, the "point of contact" between the radically critical interpretation of the New Testament and the application of that interpretation has proved to be a "point of divergence." The editors of the *Century* give their blessing to the "sit-in" demonstrations as a nonviolent tactic for securing social justice; the Chancellor protests that such tactics violate law and encourage violation of other laws, such as the Supreme Court ruling of 1954. Both seek the welfare of the Negro, but in different ways.

A unique problem in ethics is thus posed, and we shall be interested to see how it is resolved. Will an appeal be made to "principle-transcending, nonlegislative" existential ethics (what Joseph Sittler calls "occasional lightning flashes and gull-like swoops") to be applied to particular situations, or to historic biblical concepts of justice and rectitude? Will Karl Barth be invoked, or will claims be buttressed by the Sermon on the Mount? And if the Bible—on what basis of authority? END

MINISTERIAL SINS AND THE SINS OF ADAM

Attempts to catalogue and analyze the sins of the Christian minister have been many, both in fiction and nonfiction.

A Lutheran professor has suggested that of all the pastor's temptations, the greatest are "to shine, to whine, and to recline." Dr. Andrew W. Blackwood's latest volume, *The Growing Minister: His Opportunities and Obstacles,* deals with ministerial shortcomings as he would anyone's. For there is a sense in which the minister's sins are simply variations on a theme by Adam. The old parson in Masefield's *Saul Kane* remarked,

"We're neither saints nor Philip Sidneys
But mortal men with mortal kidneys."

Yet Dr. Blackwood feels that a minister's vocational duties make him particularly susceptible to the desire to "shine." "In the ministry at first," he writes, "everything conspires to make a young man proud." The new crop of seminary graduates has not proved immune to the charge of cockiness; nor has the liturgical revival helped the situation. But the Church and the world are weary of strutting bantams, who have not yet learned the meaning of the word "minister" (Mark 10:45). And where will they learn it, if not at the cross of Christ? *The Growing Minister* accurately points the direction to spiritual maturity. END

MYTHS AND JOKES AT 'BIBLE STORYLAND'

"What's that over on the far shore? A very large green snake seems to be having an animated conversation with a very pretty if somewhat informally dressed young lady. She seems to be having her lunch. Just now she's about to bite into a big, luscious red apple. Oh, oh! It looks like (sic) we're all in for trouble now, and for a long time to come. Oh well, somebody had to make a monkey out of us (sic), or was it the other way around?"

Such are the jazzed-up, carnival expressions used by two promoters and a movie comedian in their 28-page brochure describing a proposed $15,000,000 amusement park near Ontario, southern California, to be known as "Bible Storyland." The plan, which has exercised the indignation of thousands of California clergymen, includes not only such ticket-booth concessions as "Noah's Ark," "Solomon's Temple" (with Jesus poised on the edge of the roof), the David and Goliath slingshot gallery, the Tour of Egypt (by Camel, with a ride in Cleopatra's barge tossed in), the "Ride to Heaven," "Dante's Inferno" and the "Shrine of Faith"; but also a "magic town" where one can have his fortune told, mind read, psyche analyzed, palm scrutinized and head bumps charted, according to the brochure.

The combination of sex; circus, and sanctimony has proved to be profitable in southern California history, and this latest historical anachronism will perhaps become the richest mine yet, though one questions the brochure's statement that its gimmicks are "bound to inspire and affect deeply all who see them." It so happens that the Old and New Testaments are the revealed Word of God, and if that Living Word is exposed to the crudeness and irreverence of an amusement park, a new stumbling block to faith is established.

Will a virgin give birth to a child in "Bible Storyland?" Will citizens of Ontario be raised from the dead? Neither will anyone be born into the kingdom of God for the price of admission. The spiritual emphasis of the venture, as Episcopal Bishop Eric Bloy suggests, sounds little short of blasphemous. END

MARRIAGE MAINTENANCE IN A HOSTILE AGE

Perpetuating an unhappy marriage "for the sake of the children" is today usually looked upon as an old-fashioned idea destructive to the personalities of marriage partners and children alike. This conviction, joined with weakening theological strictures on divorce within the church and the modern elevation of emotional elements in marriage, strips away much of the surprise from the current astonishing divorce rate.

A study by sociologist E. E. Le Masters of Beloit (Wisconsin) College indicates that chronic marital conflict is not necessarily damaging to the children. Possible explanations: unsuspected emotional toughness of children, less awareness of the conflict than generally supposed, and the numerous contacts outside the family afforded by modern society.

Further reinforcement of such findings may fortunately persuade some sincere couples to maintain their marriages. But more than this is needed to halt the divorce rate appreciably, for the noblest arguments lack power to prevail against the hedonism of our culture. For modern man wants *everything* and he wants it *now*. Such covetousness-in-a-hurry explains the origin of many unhappy marriages—a suitable partner comes just "too late" to bide the time.

Most folks are trying to pinpoint the cause for their lack of happiness. They generally look in the wrong places, and the marriage partner is a handy scapegoat. The "next marriage" is seen as certain to provide the missing happiness, rather than as simply compounding frustration. The answer to this fairyland complex is not the scapegoat. It is the Lamb of God. It is the Cross. When a couple are met beneath its shadow the biblical injunctions against divorce assume true relevance and meaning. END

THE CHURCH'S ROLE IN AFRICA

(*Continued from page* 8) Western world. A divided Church faces this new world. As millions are freed from illiteracy and the power of old pagan gods and fears, what has the Christian Church to offer these temporarily uprooted millions?

One of their basic needs is a *sense of communion*. Can and will the Christian Church be a new home to them? The Christian Church will have to face tremendous competition in her quest for the hearts and minds of the millions of Africa. We must face the sober fact that 70 million Africans have already been drawn into the communion of the Moslem faith. What hope has a deeply divided and caste-or-color-ridden Christian Church in a life-and-death struggle against Islam for the soul of Africa? Humanly speaking, victory is a remote prospect unless the Christian Church creates a sense of real and deep community among all in her fold. I do not base my idea of Christian brotherhood on any vague philosophical or humanistic conception of the brotherhood of all men, but I base it on the clear and specific Christian doctrine of the brotherhood of all believers in Christ Jesus.

Apart from Islam, we have to face the challenge of communism, with its stress on *community*. Though we may condemn the community created by the Communist ideology as pseudo-community, the Christian Church will, in her struggle against communism, have to prove that her own genius for creating the deepest possible community among men is real and not pseudo or an idle boast. If the Christian Church in Africa fails to create real community she is doomed. If she fails to become a new "home" to the millions of uprooted pilgrims moving out of their old paganisms and outmoded securities, these pilgrims will fall prey to some other faith or ideology, and find another home far from the cross of Christ, like some extreme form of African nationalism, communism, or Islam.

Let me state clearly that the problem is not, in the first instance, the propriety of separate churches for different national or racial groups in different countries or even the same country, city, or town (whether German, English, Dutch, or African churches for countries or areas where people belong to these language or racial groups). That is normal and natural. I raise no objection so long as these churches do not bar their doors against fellow believers of another language, race, or ethnic group. This sort of thing becomes forced segregation within the Church, within the community of God's people, and that is an evil thing and must be combatted by all Christians, even if it is camouflaged by high sounding concepts like "the need for autogenous development."

This is the Africa we face. The Church can be the great pioneer, the bridge builder *par excellence* between widely different peoples. She can teach them to value their own heritage while initiating them into their great new home—the Church and the greater family circle of the people of God.

The Church, by being true to her own character as the communion of the saints, the people of God, will have to make Christian brotherhood and fellowship for all racial groups real. Otherwise Christianity will lose all hope of moral and spiritual leadership in the emerging Africa. [TO BE CONTINUED]

CENTENNIAL ASSEMBLY

Southern Presbyterians Press Desegregation

In December 1861, in the First Presbyterian Church of Augusta, Georgia, the Presbyterian Church in the U.S. (Southern) was constituted. Although slavery was the issue of that day, the particular action which precipitated a rupture within the National Church was a resolution, voted by the united assembly a few months before, requiring a pledge of allegiance of ministers and churches to the Federal government.

The Centennial General Assembly of America's second largest Presbyterian body convened one hundred years later, April 28, 1960, in the Riverside Church, Jacksonville, Florida. Still shy of political entanglements, the highest court of the church refused to oppose the nomination of a Roman Catholic for President and defeated, in a 3 to 1 vote, a move to recognize U. S. responsibility for the first use of atomic weapons in war.

Confronting the 100th assembly were reports and overtures providing opportunity for definitive and historic pronouncements in such major areas of interest as world missions, inter-church relations, education, and race relations. But the Southern Presbyterian church is seriously divided, internally, and its behavior is not always predictable. The assembly seemed to drift—first one way, then another.

Obviously mindful of its responsibility in the area of race relations, the assembly urged its colleges and other institutions to speed processes of desegregation. Equally mindful of theological as well as social tensions, it rejected almost unanimously moves to reopen union negotiations with the United Presbyterian Church in the U.S.A.

Apprehensive of increasing centralization in administration, it defeated a resolution by Dr. E. T. Thompson, retiring moderator, which would, in effect, have made its Committee on the Minister and his Work a stronger watch-dog in the affairs of ministers who find themselves in difficulty for "speaking the mind of the Assembly in love"—an obvious ref-

erence to the racial situation in the South.

But it took steps which some observers felt would lead to increasing centralization in the sensitive area of stewardship by approving the preparation of a plan establishing a central treasurer's office and "more equitable distribution of benevolent funds." (It is understood that some home agencies have been operating short of funds while others, such as the Board of World Missions, have been more liberally supported.)

The 521 commissioners from the 19 states and the District of Columbia rejected a strong bid, through several overtures, to change the basis of the church's relations with national churches overseas—specifically the Presbyterian Church of Mexico. A further request to re-evaluate the denomination's entire missions philosophy was also defeated, although the Board of World Missions was encouraged to initiate a more intensive study of its own policies overseas. (The Presbyterian Church U.S. is one of the few larger denominations which has not turned over full control and operation of its missions work to the various national churches. It nonetheless recognizes these churches as independent and autonomous.)

The denomination's relation to the National Council of Churches came in for considerable attention. A resolution asking for an investigation of recent charges against the NCC was referred to the church's representatives on the NCC itself while another resolution, to re-examine the constitutional validity of the church's membership in the NCC, was rejected. In its report adopted by the assembly, the Standing Committee handling these matters deplored the "unmerited attacks" made against that ecumenical body.

Easily the most controversial report brought before the 521 delegates was that of the Standing Committee on Christian Relations, containing references to atomic warfare, to the United Nations, to desegregation and to capital punishment. It was understood that opinions represented on the Standing Committee had been rather lopsidedly in favor of strong action in all of these areas and that the work of committee had consisted mostly in deciding just how strong to make its report.

When the committee's report reached the floor, however, unexpected opposition appeared to a paragraph which said that "although seemingly the [Second World] war's outcome was not in doubt, we dropped the bomb on two Japanese cities, immediately killing more than 100,000 men, women and children and adversely affecting thousands of others including unborn generations . . . and we continued to endanger others by continued tests."

The opposition, which exploded all over the assembly, urged the church to stay out of the realm of military science and tactics, deploring the pacifistic flavor of the paragraph. The assembly rejected a move to soften the language of the paragraph and, in a three-to-one vote, finally struck it out altogether.

Next, the body changed a reference to the United Nations as "*the* agency now in existence that holds the greatest promise of progress toward disarmament in a more peaceful world," to "an agency which holds promise. . . ."

The sensitive problem of race relations came up in the form of a recommendation that the trustees of the church's institutions be reminded of the action of 1954 assembly (taken before the Supreme Court decision) urging the opening of the doors of those institutions to qualified students "without regard to social distinctions." After efforts were defeated to modify or to soften the language of the recommendation, it was passed, by a vote of 208 to 186.

Capital punishment has been under study by a committee of the assembly for the past year. The committee, however, was unable to agree on a report in time for this meeting. It was continued, to report to the 1961 meeting, as was another committee which has been studying the "feasibility" of amending the Confession of Faith so as to strike out references to the "negative" aspects of the church's historic doctrine of predestination—references to divine election, to reprobation as well as to salvation.

In other actions, the Presbyterians: approved elaborate plans for centennial celebrations throughout 1961 featuring evangelistic "cavalcades" in 80 cities; recognized planned parenthood as a personal matter before God; instructed a committee to study spiritual implications of the use of tobacco and tranquilizing drugs; appointed another committee to "study" such evangelical movements as Youth for Christ, Young Life, Navigators, etc.; and sent to its presbyteries for approval a new *Book of Church Order and Directory for Worship*.

Also adopted was a resolution which "viewed with dismay the continued persecution of Protestants in the Republic of Colombia."

The assembly declined to participate, with the UPUSA Church, in plans for the joint development of a $20,000,000 national Presbyterian cathedral in Washington, D. C., declaring that the "creation and construction of a 'National' church would be contrary to the nature and mission of the Church, which nature and mission are to be fulfilled through service and not through status."

Elected to moderate the historic meeting was Dr. Marion A. Boggs, pastor of the Second Presbyterian Church of Little Rock, Arkansas, and brother of Dr. Wade Boggs, moderator of the 1954 assembly. This is the first time that brothers have been elected to the moderatorship.

Inducted into office during the meeting was Dr. James A. Millard, Jr., new stated clerk replacing Dr. E. C. Scott, who retired after occupying the office for 25 years.

The next meeting of the General Assembly will be held in the Highland Park Presbyterian Church of Dallas, largest in the denomination.

New Officers

Dr. Marion A. Boggs, new moderator of the Presbyterian Church in the U. S. and Dr. James A. Millard, Jr., inducted as stated clerk, are both graduates of Union Theological Seminary in Richmond, Virginia.

Boggs, 65, is minister of the Second Presbyterian Church in Little Rock, Arkansas. He was described by a nominator as a "symbol of reconciliation whereby the Christian leader speaks the truth in love to a troubled community." Boggs favors integration, but has nonetheless held the respect of many in Little Rock who differ with him on the race issue. The mayor of Little Rock and the chairman of the school board are elders in his church.

Boggs was elected on the second ballot, when he received 260 votes to 251 for Dr. R. Matthew Lynn of Midland, Texas.

Millard, 48, was elected stated clerk in 1958 and assumed his duties last summer. He had been professor of homiletics and director of field work at Austin (Texas) Presbyterian Seminary and had served for a year as acting dean. From 1947 until 1952 he was minister at the First Presbyterian Church of Hot Springs, Arkansas, which Boggs has also pastored (from 1930 until 1939).

Boggs is a native of South Carolina, Millard of Tennessee.

Negroes' Role Dominates Methodist Concerns

"Though I am always in haste, I am never in a hurry." Thus spake John Wesley in the slower-paced eighteenth century. If the 788 delegates to the quadrennial General Conference of The Methodist Church, assembled in Denver April 27-May 7, were in too big a hurry to catch Wesley's "distinction," they could blame a troublesome racial problem which hungrily consumed time ticketed for other business.

U. S. Protestantism's largest church (9,815,459 members) desires unity and its leadership favors racial integration. The coupled goals proved beyond the body this year, with efforts toward the latter creating threats to the former. Friction centered on a report of a 70-member commission which after some four years of study recommended retention, for the time being, of the jurisdictional system embraced by three uniting Methodist bodies in 1939: The Methodist Episcopal Church, The Methodist Episcopal Church, South, and The Methodist Protestant Church.

Without such a system it is generally agreed the South would not have entered the Union. The new church was thus divided into six jurisdictions—five of them geographical and one racial. This latter, called the Central Jurisdiction, contains all but 26,000 of the church's 393,000 Negroes and is administered by four Negro bishops.

The 1956 General Conference adopted an amendment which made it easier for Negro churches and "annual conferences" to transfer from the Central Jurisdiction to regional jurisdictions.

The commission's report suggested implementation of this amendment toward eventual abolition of the Central Jurisdiction. Its immediate elimination, the report claimed, would be "disastrous to Negro Methodists," leaving many of them "without full fellowship in local churches or annual conferences." "Drastic legislation will not accomplish the fully inclusive Church we all desire. We must give ourselves to education and experimentation in the creating of a climate—spiritual and psychological—in which an inclusive Methodist Church will be a reality." "Unfortunately and erroneously, the jurisdictional system as a whole, mainly because of the Central Jurisdiction, has become for some a symbol of segregation. . . . Actually, the Central Jurisdiction assures racial integration in the highest echelons of our Church—in the Council of Bishops, the Judicial Council and in all boards, commissions and committees of the Church. There is no other denomination in America where this degree of racial integration in the governing bodies of the Church has been achieved."

The jurisdictional system thus assures the Negro Methodist a higher proportion of leadership and representation than that to which he is entitled on a strictly numerical basis. But this, remarked one Negro delegate, is not satisfactory to the majority of Negroes (Central Jurisdiction office-holders excepted) who see here discrimination in reverse. He granted that immediate abolition of the Central Jurisdiction by the 1960 General Conference would result in chaos, but he was likewise convinced that a target date for abolition should be set, perhaps 1968.

This was attempted by none less than Dr. Harold C. Case, president of Boston University. But he was up against the dominant voice of this year's conference, that of Charles C. Parlin, Wall Street lawyer and chairman of the study commission, who pointed to the commission's discovery of Southern emotional reaction to such proposals. Case's amendment failed, as did a later attempt to cut off financial support from seminaries which refuse to admit Negro students (two of the 12 Methodist seminaries retain color bars: Duke University Divinity School, and Candler School of Theology.

Lawyer Parlin did a masterful job in presenting and defending the commission report. His reasoned arguments and courtroom tones seemed to carry the weight of law itself for the delegates, as he debated the report through Northern opposition, then managed, despite Southern protests, to shepherd through its provisions for drawing the various jurisdictions closer to the General Conference and for moves toward increased interracial fellowship. During particularly emotional debate, he cautioned delegates against frothy arguments designed to catch newspaper headlines, and eventually he brought the report through the conference substantially intact.

Los Angeles' Bishop Gerald H. Kennedy, new president of the Methodist Council of Bishops, hailed the conference for overcoming the temptations toward bitterness in the long and frank debate. "We came through it marvelously." He reminded them of the road ahead—toward absolute racial equality and freedom—but voiced relief at the chance for a pause before pressing onward.

Methodist bishops sit on the platform and have no vote in conference business. They speak only by request. But their Episcopal Address to the delegates carries considerable weight. This year, consistent with traditional Methodist emphasis on the ethical and practical, the address sounded a trumpet call against beverage alcohol, "a beast tearing at the vitals of society," and against the "enslaving habit" of tobacco.

Accordingly, the conference condemned "social drinking," setting forth the standard of total abstinence for all Methodists, though voting down a proposal making this (Cont'd on page 30)

KEY CONFERENCE ACTIONS

These were among actions which resulted from some half-million words of floor debate at the Methodists' General Conference:

- Retention of the controversial Central (Negro) Jurisdiction for at least another four years.
- Condemnation of "social drinking" and use of tobacco.
- Approval of formation of a new Board of Christian Social Concerns which is a merger of the Boards of Temperance, World Peace, and Social and Economic Relations. Chief debate was over the new board's locating in Washington, D. C., the question being raised whether this would appear as a political pressure move. Dr. Ralph Sockman's opposition to a single chief executive was voted down.
- Toward universal disarmament, urging of permanent cessation of all nuclear tests (with inspection controls), establishment of a United Nations agency for cooperative exploration of outer space, reaffirmation of opposition to peacetime universal military training, and recognition of conscientious objectors, regardless of whether they profess religious grounds for their stand.
- Commendation of the Air Force for the "prompt apology" to the National Council (Cont'd on page 30)

PROTESTANT PANORAMA

● Three U. S. missionaries were recalled from Cuba last month by their sponsor, Open Bible Standard Churches, Inc. The move, described as tentatively temporary, was made in view of current anti-American feeling, not because of any persecution. The group's leaders felt that work could progress better under Cuban national Christians.

● The AFL-CIO presented three stained-glass windows to the Washington (Episcopal) Cathedral this month in memory of three noted labor leaders—William Green, a Protestant, Philip Murray, a Roman Catholic, and Samuel Gompers, a Jew.

● A light airplane belonging to the Board of World Missions of the Presbyterian Church in the U. S. was badly damaged last month when a charge of dynamite exploded under the engine while the craft was parked at an airstrip in Ometepec, Mexico. The plane is used by missionaries for visits to remote Mexican villages.

● George Beverly Shea and Tedd Smith, musical members of the Billy Graham team who have just completed a 24-concert U. S. tour, now plan a similar series in Canada in the late summer and fall. They also plan to record the concert program, which drew capacity audiences in virtually every city.

● Amish parents near Honey Brook, Pennsylvania, reached an understanding with state authorities this month which will enable them to keep their children out of a newly-opened public high school. Instead of attending the new consolidated school, which the Amish labeled too worldly, the children will be sent to an older school in a neighboring district. However, the parents, nine of whom were jailed for violation of school attendance laws, now must pay tuition for the right to educate children outside their immediate district.

● Newest church in the Congo is a 22,000-member body established by a society of U. S. Mennonites, the Congo Inland Mission. The church will be known as the Evangelical Mennonite Church of the Congo.

● Lutheran professors are setting up a non-profit corporation to publish their books. First volume is due June 1: *The Natural Sciences and the Christian Message* by Dr. Aldert van der Ziel, engineering professor at the University of Minnesota.

● Bloomfield College and Seminary, United Presbyterian institution in Bloomfield, New Jersey, won accreditation this month from the Middle Atlantic States Association of Colleges and Secondary Schools.

● Ceremonies were scheduled in Bielefeld, Germany, this month to mark the 250th anniversary of the Canstein Bible Society, oldest in the world. The society was established in 1710 by Hildebrandt Freiherr von Canstein and August Hermann Francke, pietists who sought to print popularly-priced Bibles.

● The Church of the Nazarene topped its goal of $14,000,000 for world missions for the 1956-60 quadrennium by some $650,000.

● Baker Book House plans to issue the U. S. counterpart of the European "Modern Thinkers Series," a group of monographs which critically analyze contemporary philosophers and theologians.

● Refusal of the Raleigh, North Carolina, City Council to approve a zone change to permit construction of a $750,000 motel and restaurant by the state Methodist conference may jeopardize the conference's plan for a $600,000 office building in the city. The conference had been counting on revenue from the motel-restaurant to defray the cost of erecting the new headquarters.

● A 21-year-old Quaker student was dismissed from a clerical position in the U. S. Senate this month because the Washington Young Friends group of which he is chairman sent letters to 22,000 area high school students calling their attention to provisions in the draft law for conscientious objectors.

● Tunghai University, Christian school in Taiwan, plans to add a college of engineering.

Experiment's End

Though hailed as a unique ecumenical experiment, the University of Chicago's Federated Theological Faculty has been beset by tensions from the outset. Never has there been general agreement on distribution of administrative-academic responsibilities among the four seminaries —the University of Chicago Divinity School (American Baptist), the Chicago Theological Seminary (Congregational), Disciples Divinity House, and Meadville Theological School (Unitarian)—which pooled their faculties back in 1943. The seminaries retained their separate identities, but were ruled by a cabinet made up of their four chief executives. Articles of federation were rewritten in 1953 in an effort to straighten out differences. By last month it was apparent that these differences could not be resolved: Plans were announced to dissolve the federation as of May 1, 1963; officials hope to substitute a much more loosely-knit, "bilateral" relationship, details of which still must be worked out.

"The Chicago Theological Seminary's interpretation of the 1953 articles is unacceptable to the other members of the federation," said Chancellor Lawrence A. Kimpton of the University of Chicago. "Furthermore, it is clear that any interpretation acceptable to the other institutions is unacceptable to the Chicago Theological Seminary."

Dissolution of the federation was prompted by withdrawal requests from "the other members." CTS favored keeping alive the federation.

"There was a disagreement on the amount of authority the dean's office should exercise," observed Dr. Jerald C. Brauer, 39-year-old dean of the federated faculty. It was obvious, however, that the tensions were much more complex. Dean Walter Harrelson of the University of Chicago Divinity School admitted that the problems of the federation influenced somewhat his decision to resign in favor of a post as professor of Old Testament at Vanderbilt University Divinity School.

Did the dispute have theological overtones? "It's hard to say yes or no," remarked Dr. Howard Schomer, CTS president. "Everything we touch is intonated with theology, but the disagreements were not *primarily* theological."

Schomer stressed that the three-year transition period should have no effect upon students. CTS has an enrollment of 120, the Divinity School 185, the Disciples Divinity House 25, and Meadville Theological School, 11.

Pieces of Silver

Police in Haifa, Israel, seized thousands of ancient coins this month from a Druze villager who tried to sell them. Some experts who examined the coins, made of silver, said they were minted at about the time of Christ and that they may even be of the same type as the 30 paid to Judas Iscariot. Police said they believed the villager found the coins near the summit of Mount Carmel.

Meanwhile, noted archeologists sifted evidence to determine whether recent discoveries by Dead Sea divers established the site of Sodom and Gomorrah.

Exit the Cross

Heeding pleas of Jewish religious leaders, Premier David Ben-Gurion of Israel ordered alterations made on a planned postage stamp which was to have showed a cross atop a church steeple in Nazareth. The new stamp will not show a cross.

Triumphal Climax

Some 2,000 professions of faith were reported in a Managua, Nicaragua, crusade which climaxed an "evangelism-in-depth" series coordinated by the Latin America Mission. In a parade staged the day before the crusade finale May 8, 7,000 marchers wound their way through the streets of the Nicaraguan capital.

Riot at Church Site

A bloody riot followed attempts by state authorities to remove a cross from a proposed Roman Catholic church site in the Polish steel town of Nowa Huta last month. At least 15 policemen and an undetermined number of demonstrators were reported to have been injured.

Buddhism in Burma

An advisory commission appointed by Prime Minister U Nu of Burma plans to interview religious leaders throughout the country in connection with a proposal to make Buddhism the state religion. Burma is about 85 per cent Buddhist.

Purpose of contacts with non-Buddhists, says the commission chairman, is to enable them to express any fears regarding establishment of a state religion and to suggest how their rights should be safeguarded.

U Nu says the constitution already protects rights of all religious groups. He has pledged, moreover, that "none of these rights will be infringed by any action we take in order to make Buddhism the state religion."

Some eight years ago the government established a Ministry of Religion, one of whose chief occupations has been the promotion of Buddhism. Under government sponsorship, the Buddhist hierarchy has been reorganized, and countless shrines and pagodas built or refurbished.

The Latest Gibes

In disclosing to the Supreme Soviet the capture of a U. S. intelligence pilot, Premier Nikita Khrushchev took the West to task for failing to live up to its Christianity.

"As one reads numerous comments and statements by foreign diplomats and journalists about this incident," he said, "one cannot help wondering what kind of morality these men are guided by. For they count themselves as Christians . . ."

"If such people really believe in God, they would be afraid of hell, where they inevitably would end because, according to the teachings of Christ, they will have to boil in tar in hell eternally for their foul deeds against peace and mankind."

The Russian army newspaper *Red Star* also took a swing at U. S. morals in an article about the plane incident. The article made much of the fact that a book with the picture of a half-nude woman on the cover was found in the plane.

"From its age and dirty condition," the newspaper said, "one can judge that American officers found the book popular reading."

Pilot Profile

Francis G. Powers, U-2 pilot who fell into Soviet hands while on an aerial intelligence mission, is a graduate of Milligan College, Disciples of Christ school in Johnson City, Tennessee.

Powers enrolled at Milligan, located some 110 miles from his home in Pound, Virginia, as a pre-medical student in 1946. His grades were slightly above average, but not high enough to pursue medical studies. Upon graduation in 1950 he joined the Air Force.

During his boyhood, the Powers family attended a Baptist Sunday School and church near Grundy, Virginia. Powers did not list any church membership, however, in his records at Milligan. His parents now attend a Church of Christ in Pound.

Powers was married while in service and the couple joined a Methodist church in Georgia, where the bride lived.

Kennedy's Victory

An important factor in the impressive West Virginia primary victory of Senator John F. Kennedy was his frank renunciation of the more conservative Catholic views on the separation of church and state, according to Paul Blanshard, author of *God and Man in Washington*.

"He satisfied thousands of non-Catholics," said Blanshard, "by rejecting those policies of his church which had caused them the most apprehension."

Latin Concern

U. S. Roman Catholic bishops disclosed plans this month to establish a Latin American bureau as part of their national secretariat in Washington, D. C.

Projected as a unit of the National Catholic Welfare Conference, the bureau will be directed by the Rev. John J. Considine, Maryknoll missions priest.

A Catholic press release explained that the bureau was established "in response to an invitation of the Holy See for various nations to cooperate in Christian solidarity to aid the church in Latin America."

"Although its approximately 170,000,000 Catholics represent a third of the Church's world membership," the release said, "the Latin American Church has been plagued with difficulties in recent years, including a shortage of priests, religious indifferentism, poor social and economic conditions and the danger of communism."

Objectives and responsibilities of the bureau were not spelled out, except to say that its activities will be determined by a committee of bishops.

Charles R. Erdman

Dr. Charles R. Erdman, 93, noted biblical scholar and a former Presbyterian moderator, died May 9 in his home at Princeton, New Jersey.

Erdman, a graduate of Princeton University and Princeton Theological Seminary, served the seminary as professor of practical theology from 1906 until 1936. He was moderator of the General Assembly of the Presbyterian Church in the U. S. A. in 1925, and was president of its Board of Foreign Missions from 1926 until 1940. He wrote many books, mostly New Testament expositions.

Known for his evangelical stand, Erdman was a key figure in the fundamentalist-modernist controversy of the twenties. Although he disagreed sharply with modernists, he nonetheless sought to avoid church schism.

Foreign Students

There are currently some 50,000 foreign students in the United States, according to the Institute of International Education.

In addition, many thousands of foreign citizens are temporarily located in America for other reasons.

All represent what is described in the accompanying article on this page as "the most productive mission field in the world."

Here are some key concentrations of foreign students (figures approximate the number at each school):

University of California (campuses in Berkeley, Sacramento Valley, La Jolla, Los Angeles, San Francisco, Riverside, and Santa Barbara)	1,693
New York University, New York City	1,670
Columbia University, New York City	1,380
University of Michigan, Ann Arbor	1,139
University of Minnesota (campuses in Minneapolis, St. Paul, Rochester and Duluth)	1,136
University of Illinois, Urbana	908
University of Southern California, Los Angeles	814
Massachusetts Institute of Technology, Cambridge	762
University of Wisconsin (campuses at Milwaukee and Madison)	722
Harvard University, Cambridge, Massachusetts	716
Cornell University, Ithaca, New York	708
University of Texas (campuses at Austin and El Paso)	542
University of Indiana, Bloomington	462
Yale University, New Haven, Connecticut	430
American University, Washington, D. C.	428
Louisiana State University, Baton Rouge	414
University of Chicago	407
University of Washington, Seattle	405
Ohio State University, Columbus	397
Michigan State University, East Lansing	389
Georgetown University, Washington, D. C.	369
Purdue University, Lafayette, Indiana	367
Boston University	360
Stanford University, Palo Alto, California	341
Montezuma (Roman Catholic) Seminary, Montezuma, New Mexico	327
University of Pennsylvania, Philadelphia	301
University of Missouri (campuses at Rolla and Columbia	299
Howard University, Washington, D. C.	292
University of North Carolina (campuses at Chapel Hill and Raleigh)	276
Brigham Young University, Provo, Utah	266
University of Maryland (campuses at Baltimore, Princess Anne, and College Park)	261
University of Florida, Gainesville	250
Oklahoma State University, Stillwater	246
University of Miami, Coral Gables, Florida	243
Northwestern University, Evanston, Illinois	239
George Washington University, Washington, D. C.	237
Texas A. and M. (campuses at College Station, Arlington, Prairie View, and Stephenville)	230
Oregon State, Corvallis	225
Wayne State University, Detroit	225
Catholic University, Washington, D. C.	221
Syracuse (New York) University	216
Indiana Technical College, Fort Wayne	212

AFRICA'S FUTURE TRACED TO U. S. CHURCHES

John B. Conlan Jr., former Army officer and lecturer in international political relations at the University of Maryland, is a young lawyer residing in Evanston, Illinois. Trained at Northwestern University (B. S.) and Harvard University's Law School (LL. B.), he was a Fulbright scholar at the University of Cologne, Germany. Widely travelled in Europe, Latin America, and the Near East, he has just completed a 20,000-mile, five-month trek through Africa, where he interviewed scores of Christian missionaries and native leaders. Here are his observations:

Toward the end of a beautiful day I strolled along the eastern edge of Africa's famous Rift Valley watching a burning sun disappear behind the 9,000-foot White Highlands of Kenya.

My companion, a tall and erect Kikuyu chief, had just shown me the Africa Inland Mission station where during the years of the Mau-Mau insurrection some 60 white missionaries and hundreds of Kikuyu lived behind barbed wire enclosures protected by floodlights and trip-flares. He showed me the scene near Kijabe where 300 of his fellow Kikuyu Christians were slaughtered in a night by other Kikuyus—Mau-Mau intimidators. Then he told of cleavages between pagans and Christians in his own tribe, of his present apprehensions about a resurgence of Mau-Mau and all that is pagan, primitive, and vicious, of local facts behind long-range problems.

Black Africa is in such flux that yesterday's news is of scant meaning today unless read against long-term problems: *1.* the extent of Moslem influence; 2. a growing indication, as recognized by the chief, that the struggle between black and white will be followed by a struggle among blacks—a struggle for reascendancy by pagan elements over westernized and Christian Africans once the restraint of colonial government is withdrawn; 3. the inexperience in government by Africans and the dominating role to be played by the handful of educated ones.

There is little doubt that every territory which is governed by a small official European community will become wholly independent and be governed by nonwhites. It is almost equally certain that this will lead to great upheavals in the territories concerned; and it will be a long time before they are well governed.

After living extensively in the African town locations as well as their *shambas* and *rondavels* in the reserves, it appears doubtful to me whether the masses want this. But a handful of political aspirants are bringing it about. Their lack of understanding of economics, government and ordered liberty within a modern society is appalling.

If pagan-oriented elements are able to seize total leadership and liquidate Christian influences, the responsibility for such loss can be traced in large measure to two sources: *1.* Colonial Office indifference to and hampering of missionary activity and the propagation of the Gospel—whether by white or black; 2. refusal or failure in the mission schools to educate students intensely enough in biblical concepts of economics, government, and ordered liberty. Africans cry for *uhuru* (freedom), but missionaries are not teaching the young leaders what true freedom in Christ really means in the total Christian life and society. Consequently, African students thirsting for knowledge and a total philosophy of life that will enable them as present and future leaders of Africa to set the social, economic, political and spiritual goals of their lands in the quest for "democracy" are prone to turn to Godless systems of socio-politico-economic thought.

Though missionaries have in large measure defaulted on this crucial segment of African society, the opportunity has not been lost. It has shifted here to America. The future of Christianity in Africa and, indeed, in many areas of the world, may well turn on what the response of America's Christians is to the most productive mission field in the world: the thousands of foreign students within our borders. Every African wants to study in America; and every African who has studied here can name his own price and position on return home.

Dr. Billy Graham has effectively demonstrated the value of mass evangelism in Africa. Will the student-leaders hold open their homeland gates to further evangelization and Christian growth against surges of ignorant and educated pagans? From my conversations with them I believe they will, *if* Christian laymen and pastors actively seek out these foreign students within our shores, teach them of our church life, our private businesses and economic life, our local government, and, above all, the love of Christ as demonstrated in daily living in our homes. It is here in America that Christ can be brought to the hearts of Africa's leading minds, and the mission field into the churches and homes.

Dramatizing Missions

What is a "Missionary Conference"?

For an increasing number of evangelical churches in North America, the annual missionary conference is a means of stimulating and creating vital new interest in the witness of the Gospel abroad. Missionaries on furlough find such conferences strategic opportunities to share both their victories and their problems with fellow believers at home. The local congregation, in turn, gets a first-hand foreign-field report which lends itself to keener appreciation of the missionary enterprise and to more dedicated financial and prayer support.

Missionary conference programs usually vary in scope according to the size of the church. Some conferences consist merely of inviting a single missionary for a pair of evening services. Others feature all-day services for a week or more with dozens of guest missionary speakers. Many include costumed marches, appeals for funds, and invitations for dedication of life.

The most ambitious of missionary conferences are those conducted annually by Peoples Church of Toronto and Park Street Church of Boston. Both climaxed their 1960 conferences this month with the prospect of adding, between them, more than a half-million dollars to foreign missionary work.

The four-week conference of the independent Peoples Church virtually assured a total missionary offering approaching $300,000 for the next 12 months (some 340 missionaries draw support from this total). As it has been for 31 years, the conference began under the personal leadership of Dr. Oswald J. Smith, founder and now pastor emeritus. On the third day, Smith was taken seriously ill and underwent emergency surgery. By mid-May he was reported to be off the "critical" list and associates said they were encouraged by his rate of recovery.

Meanwhile in Boston, the Park Street (Congregational) Church ran up total pledges payable within a year of more than $262,000. This was the 21st yearly missionary conference for the historic church located by Boston Common. Nearly $3,000,000 has been invested in the missionary enterprise during these years. The 2,200-member church grants support to 116 missionaries in 50 countries.

More than 50 missionaries participated in this year's conference at the Park Street Church.

Manifest Unity

It is not enough that the ecumenical movement represents inter-church cooperation, according to Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches.

Visser 't Hooft told the WCC's U. S. Conference last month that the council "can by its nature not be satisfied when the churches work together and maintain fraternal contacts."

"For the question remains," he said, "and it comes to us in the first place from the Lord Himself and the second place from the world: why are you not fully united in faith and order?"

The WCC leader asserted that the issue is not whether "we can agree about specific doctrinal consensus and the form of order which are required for full unity but whether manifest unity means visible, corporate, local unity." This must be discussed, he added, so that no church may feel "forced."

On hand for the three-day, annual meeting at Buck Hill Falls, Pennsylvania, were some 200 delegates from 30 U. S. church groups which are WCC members.

The delegates voiced gratitude to Episcopal Bishop Henry Knox Sherill, chairman of the conference, for his leadership of a committee which has raised some $2,000,000 toward a proposed new $2,500,000 WCC headquarters building in Geneva.

Welcoming Salvationists

A reception for its newest member, the 250,000-member Salvation Army of the United States, highlighted the 93rd annual convention of the National Holiness Association in Asheville, North Carolina, last month. More than 2,000 delegates and visitors were on hand. The association, a coordinating agency for Wesleyan-Arminian groups, now has a constituency of some 2,000,000.

In an economy move, delegates voted to dissolve temporarily the office of executive director. Duties will be shared by six elected officers.

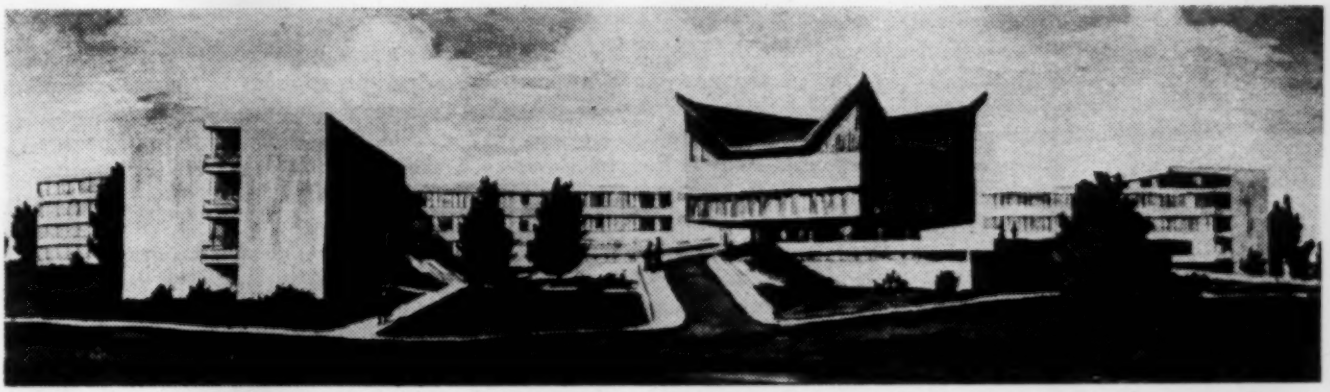
Headquarters for the association, formerly in Minneapolis and more recently located in Marion, Indiana, was to be moved late this month to permanent offices in Elkhart, Indiana, in a building belonging to the United Missionary Church, a member organization of the association.

Reporter's Reward

The Religious Newswriters' Association bestowed its James O. Supple Memorial Award for 1960 upon David A. Runge, religion editor of the *Milwaukee Journal*. The award was presented last month during the RNA's 12th annual meeting in Denver.

RNA, a fellowship of newspaper religion reporters, grants the award in recognition of outstanding religious reporting, perpetuating the memory of James O. Supple, one of its founders. Supple, former religion editor of the *Chicago Sun-Times*, was killed while on an overseas assignment during the Korean conflict.

Runge, 48, has been religion editor of the *Journal* for six years and has been on the newspaper's staff since 1949. Previously for 20 years he served with the *Daily Northwestern* of Oshkosh, Wisconsin. For three of those years he was city editor.



Artist's conception of new $2,500,000 WCC headquarters in Geneva. Roof of elevated chapel points skyward to suggest "dependence upon God" and universal scope of the Gospel. Building will replace wooden barracks and converted chalets.

METHODIST CONFERENCE

(*Cont'd from p.* 25) mandatory for all church officials. Also rejected was a committee report which would have dropped the specific ban on tobacco from rules governing ministers.

While Methodist stress on the ethical is well known, the movement has also been characterized by a minimized theological emphasis. This seemed to create a particularly hospitable environment for "old-fashioned modernism," for which Methodism and her seminaries are famous.

Coupled one evening with an oratorio ("The Invisible Fire") "expressing John Wesley's experience of conversion," was an address by retiring Bishop G. Bromley Oxnam, which seemed far from Aldersgate. The topic "Methodism Faces the Future" elicited from Bishop Oxnam restatement of his conviction that this decade's "most dramatic event will be The Interplanetary Conference on Religious Faith to be attended by the finest minds of all the planets of the universe." The challenge to the Methodist seminaries is to prepare their students for such conferences. The "delegates who will represent the religious thought of *all the religions* of all the planets [italics ours—ED.] are counted on to "make known the revelation of God to all. Fundamentalist dogmatism and papal infallibility will have no place among men who love one another. . . . How did God make himself known to the inhabitants of Mars? . . . The sessions will be televised and the universe will come to know the universal truth that frees." After outlining this mode of revelation, the bishop speculated that God may have revealed himself "to the peoples of other planets in a fashion," compared to Jesus, "even more intimate, holier, and grander, in a love that not only demands all but gives all."

But happily the Council of Bishops displayed awareness of other challenges of the future, one being a "reclaiming of our theological heritage." They pointed to the "solid system of doctrine in Wesley's 'Sermons' and 'Notes' and the manuals of Watson, Pope, Summers, and others." They called for renewed theological study which is "biblical and ecumenical." For the bishops have seen "ominous signs" that Methodism must change from its present course and root its "evangelism in sound doctrine."

While still the nation's largest Protestant church, the Methodist shoulder has felt the breath of the gaining Southern Baptists, a far more conservative body (*all* U. S. Baptists far outnumber U. S. Methodists). Other important statistics:

—For every four members gained in the last quadrennium, Methodists have lost three.

—During the next four years, 8,000 new ministers will be needed and the supply is far from being assured.

Stewardship is another area of self examination, per capita giving in 1959 (58.8 cents) being less than that of 1939 when measured by the dollar's actual worth. The church's Negro colleges are in "precarious condition." Said Bishop Richard Raines: "In 1926, we had approximately 2,600 missionaries in more than 40 countries. Today we have 1,650. In 1926, the Methodist church gave about the same amount of money for missionary effort as we are giving this year, and the dollar then was worth two or three times what it is worth today."

A Methodist theological graduate student observed: "One reason Wesley did not want the Methodists to leave the Church of England was that he knew they had no body of doctrine to replace that of the mother church. Subsequent events have vindicated his judgment."

The bishops warned that their church could "become the same sort of church as that which Wesley and his preachers set out to reform and to revive more than two centuries ago."

Cried Presbyterian George Buttrick, preacher to Harvard University: "My brethren in the Methodist ministry, I plead with you to accept the Cross. 'Nothing in my hand I bring, simply to thy Cross I cling.'" And Bishop Kennedy's last words at conference end were Charles Wesley's: "His blood can make the foulest clean; His blood availed for me."

As one gazes upon Denver's setting in the shadow of the enormous plain's eruption into the majestic Rockies, the mind's eye envisions a mighty host of Wesleyans moving westward. So great is it that the vanguard begins the ascent, while the rear is not yet visible on the eastern horizon. But there is tragedy. As some leaders scale the heights, others fall back exhausted and unaccountably penetrate to twisted defiles of lower elevation than the plains they have just crossed. And they retain many of their followers.

The New Testament, no less than John Bunyan, speaks of Christian warfare along with Christian pilgrimage. The world has invaded the Church and there are two opposing views of God, of Christ, of man, and of salvation. Both within Methodism and without, these two views, sometimes covertly, are locked in deadly embrace. F.F.

Methodist Sidelights

In the course of some 74 hours of oratory, the Methodists heard these items:

- Possible drafting of a plan of merger with the Evangelical United Brethren Church within two years.
- Arrival at a state of quiescence in merger talks with Episcopalians, one delegate speaking out against union on grounds of opposing views on temperance.
- Presentation of a revised book of worship for trial until 1964 when final adoption will be voted on. The trend of the revision is toward more formal and liturgical pattern of worship.
- Citation of retiring Bishop Arthur J. Moore, of Atlanta, Georgia, as "Methodist of the Year" by *World Outlook*, national Methodist magazine of missions. Moore has been president of the Methodist Board of Missions since its organization in 1940, and a biography of him has just been published.
- Proposal of the Methodist Television, Radio and Film Commission, located in Nashville, Tennessee, to open a branch office in Los Angeles to exert a "constructive influence on mass entertainment."

KEY ACTIONS

(*Cont'd from p.* 25) of Churches "for the incredible blunder of allowing . . . slanderous charges . . . in a training manual." Called for any group with charges to make against a Methodist to use the church courts, and expression of regrets that any Methodists contribute money or leadership to such organizations as Circuit Riders, Inc. This mention of a specific organization faced considerable opposition in a wild and woolly committee meeting before reaching the floor.

- Commendation for the "crucial" work of Protestants and Other Americans United for Separation of Church and State.
- Approval of granting permission to Methodist ministers to remarry divorced persons if there are awareness of factors leading to previous failure and preparation for making the proposed marriage "truly Christian."
- Limitation of a bishop's term of assignment to the same residence to 12 years.
- Increase of maximum General Conference membership from 900 to 1,400.
- Establishment of a 35-member commission to act as liaison with the National and World Councils of Churches.

Note of Gratification

The Military Chaplains Association is asking U. S. communities to follow the example of the armed forces in achieving peaceful racial integration.

In a resolution adopted at its 35th annual convention last month, the Protestant-Catholic-Jewish chaplains' fellowship expressed "gratification at the degree of peaceful integration already achieved in the armed forces of our nation."

"We express the hope," the resolution adds, "that our American communities will follow the splendid example set by our armed forces."

This year's MCA convention was held at the U. S. Naval Academy at Annapolis, Maryland.

Such Is the Kingdom

The meeting place may be a fashionable split-level in Skokie or a noisy fair booth in Phoenix. It may even be in the open fresh air of an Iowa farm or in the dust of a Harlem playground. In such environs and others, Bible-carrying teachers of Child Evangelism Fellowship provided Christian instruction for more than 1,000,000 U. S. youngsters last year.

This month Child Evangelism Fellowship took a new look at its own scope as 400 delegates, including 30 missionaries from 15 countries, assembled in Memphis for their 13th biennial international conference.

Officials reported that the interdenominational CEF now has some 700 full-time children's workers from coast to coast, plus some 35,000 volunteers. Much of their witness lies in the more than 18,000 "Good News Clubs," neighborhood organizations which sponsor well-adapted weekly Bible classes for unchurched children. Abroad, support is provided 146 missionaries and 150 full-time national workers in 60 countries.

Featured at the Memphis conference were the finals of a national Bible knowledge competition among youngsters aged nine to thirteen. Three girls and a boy from Tyrone, Pennsylvania, took top honors.

Endeavor Awards

Top prizes in Christian Endeavor's 1960 citizenship contest will go to Gloria I. McDonald, 16-year-old high school junior from Texas, and David M. Olson, 19, Christian education major at Wheaton (Illinois) College.

A newly-inaugurated society prize was won by the High School Youth Vespers Group of Trinity Evangelical Congregational Church in Lititz, Pennsylvania.

Individual winners were selected on the basis of an essay on "Christian Citizenship—Unlimited!" as well as by a review of the contestant's citizenship activities. The Pennsylvania society was cited for a project which stressed the citizenship topic in store window displays, newspaper essays, and interviews with civic leaders.

All winners will be publicly honored at a mass "citizenship rally" scheduled in Ottawa July 2.

Chemist in the Pulpit

The American Chemical Society presented a citation last month to one of its most faithful members, a 75-year-old Ohio resident whose career has included 30 years as a chemist and 20 as a minister.

The Rev. Roysel J. Cowan was given a certificate of appreciation for 50 years of continuous membership in the society.

During his career as a chemist in Toledo, Ohio, Cowan also served as a Sunday School superintendent. At 55, he forsook the laboratory for the pulpit. Now, though ostensibly retired, Cowan still conducts two services each Sunday at a Free Methodist church in Bowling Green, Ohio, and tends to other needs of the parish during the week.

He asserts that there are fundamental relationships between physical laws and spiritual laws and that arguments arise only because the contenders know too little about each other's fields. He has emphasized that there is a need "for the scientific viewpoint in helping the working man to understand religion."

Birth Control Code

A Protestant-Jewish clergy committee came up with a birth control code last month. Those who drafted the plan say it is aimed at lessening religious controversy over birth control.

All public programs of birth control information service and research should exempt from participation anyone with ethical objections, said a statement released by the clergymen's national advisory committee of the Planned Parenthood Federation of America.

Conversely, the group said, "The objections of some must not be permitted to deprive others of contraceptive assistance which is scientifically authoritative, and which may be required of them when in conscience they believe birth control fulfills the will of God."

The committee, formed last fall under chairmanship of Episcopal Bishop James A. Pike, urged government support for "research to develop improved child-spacing methods, including techniques acceptable to those who object to some current methods."

Inter-faith Safety

Protestant and Catholic clergymen in Youngstown, Ohio, cooperating in a campaign for traffic safety, plan to stress drivers' moral responsibilities in sermons and literature during the summer months.

A similar "Christian road safety campaign" is under way throughout England with the endorsement of most church groups as well as the British government.

PEOPLE: WORDS AND EVENTS

Deaths: *Dr. J. Warren Hastings,* 62, minister of the National City Christian Church in Washington, D. C. . . . *Mrs. Charles E. Cowman,* 90, noted religious writer.

Retirement: As senior professor and vice president of Union Theological Seminary, *Dr. Reinhold Niebuhr.*

Election: As president of the National Holiness Association, the *Rev. Kenneth E. Geiger.*

Appointments: As treasurer of the United Church of Christ, *Charles H. Lockyear* . . . as president of the Alaska Methodist University, the *Rev. Fred P. McGinnis* . . . as professor of sociology of religion at the National Methodist Theological Seminary, *Dr. Lawrence Hepple* . . . as managing editor of the *Christian Advocate,* the *Rev. James M. Wall* . . . as director of religious activities of the National Safety Council, *Harold J. Holmes.*

Resignations: As president of Northern Baptist Theological Seminary, *Dr. Charles W. Koller* . . . as professor at Fuller Theological Seminary, *Dr. Lars Granberg,* to assume a professorship in psychology at Hope College . . . as professor of church history at Seabury-Western Theological Seminary, *Dr. Imri Murden Blackburn,* to accept a post as chairman of the Department of Ecclesiastical History at Nashota (Wisconsin) House.

Ordination: As minister of the Anglican Church of Canada, the *Rev. Armand Tagoona,* first Eskimo ever to be ordained by the denomination.

EUTYCHUS AND HIS KIN

(*Cont'd from p. 18*) Dr. McClain would repudiate Dr. Chafer's classic definition of Dispensationalism alluded to in my review: "The dispensationalist believes that throughout the ages God is pursuing two distinct purposes: one related to the earth with earthly people and earthly objectives involved, which is Judaism; while the other is related to heaven with heavenly people and heavenly objectives involved, which is Christianity" (*Dispensationalism*: Dallas Seminary Press, 1936, p. 107). Although McClain does not use this terminology, this is the pattern of his theology, as the quotation in my review proves. McClain does indeed assert that the church will share in God's theocratic (earthly) purpose; but the point of my criticism is that he has failed to show by what kind of theological logic or necessity this can be.

Second, my review quoted Dr. McClain to the effect that the church now enjoys the spiritual blessings of the future mediatorial (earthly) kingdom. However, critical theology must not only list facts and make statements; it must explain the internal coherence of its facts. This I believe McClain, and all dispensationalists, have failed to do. If the Kingdom by definition is the future earthly Davidic Kingdom, *how* can its blessings be experienced in advance by the church? A different definition of the Kingdom is called for to include this datum.

Third, McClain does not meet the main issue about the relation of the Cross to the Kingdom. Before the rejection of the Kingdom by Israel, the "few allusions to His death and resurrection . . . had been indirect, not much more than veiled intimations which could be read with understanding only in the clear light of the accomplished facts" (*The Greatness of the Kingdom*, p. 330). "*If* the 'gospel of the kingdom' (Mark 1:14) as preached by our Lord and His chosen disciples early in His ministry, is identical with the Gospel proclaimed after the Resurrection, why was the Cross not proclaimed as its central feature from the beginning?" (*ibid.*, p. 332). [Note: I do not think the Gospel of the Kingdom and the Gospel after the Resurrection are "identical" in form; but they do embody essentially the same redemptive reality although expressed in different forms.] McClain does indeed assert that there would be no final Kingdom apart from the death of Christ; this I freely recognize. My criticism is that his discussion on pages 330-334 relates the death of Christ to the Church rather than to the Kingdom. His statement is quite clear: "The objector [to the idea of a Kingdom without a Cross] might well be reminded, however, that there was once in Old Testament history a Theocratic Kingdom on earth *before* Messiah died, and therefor the possibility need not be rejected on *a priori* grounds" (p. 333). Certainly in the Old Testament, the death of Christ was implicit in the sacrificial system. Dispensationalists have not defended themselves against the criticism that the Cross is not an integral element of the Kingdom of God.

The central issue remains untouched: are we to interpret the Old Testament *au pied de la lettre* and fit the New Testament teaching into the Old Testament pattern (Dispensationalism), or are we to reinterpret the Old Testament by the New Testament teaching on the Kingdom of God (classical theology)? Dr. McClain is to be commended that he does not define the issue in terms of the authority of Scripture as some Dispensationalists recently have done. It is a question of hermeneutics, not the authority of Scripture.

Fuller Seminary GEORGE ELDON LADD
Pasadena, Calif.

HAPPINESS AND THE SAINTS

The Christian Church has virtually taken over the doctrine of hedonism from John Stuart Mill. "Only if you come to Christ will you experience real happiness." Both evangelistic campaigns and church services have become dominated by an endeavour to sell conversion on the basis that it is the sole means of being guaranteed happiness.

But has the Christian really got this divine right? Maybe it is just a lot of sales talk attempting to cash in on modern misery. The dictionary definition of happiness is "contented with one's lot." . . . Could it conceivably be argued that a Christian should be this?

The desire to feel good inside has almost become a universal compulsive neurosis. Desperate attempts are made to attain this state by dramatic witnessing to strangers and by self-denial as well as by rededication. When, inevitably, the "feel good inside" experience passes there is the inevitable spiritual reaction and in some cases eventual cynicism. The search for happiness is replacing the leading of a disciplined Christian life. It is becoming the touchstone for the validity of Christian truth. The supreme irony is that the best way to get happiness, on any level, is to forget it. Happiness as the critics of the hedonist have continually pointed out, is a by-product and never can successfully be pursued as an end in itself. . . .

We are promised in the Bible both joy and peace. . . . This is a peace coming from a restored relationship, the result of repentance and faith. . . . The joy of the New Testament believer . . . is a joy that at times may parallel emotional misery as it must surely have done in the occasion of Gethsemane. It is essentially the joy of knowing that we belong to Christ.

Our Lord was not always happy. It is not suggested that he was chronically unhappy. He would not then have been the welcome guest at banquets and other celebrations. . . . Yet there is no question that on a number of occasions he was greatly troubled. This is true of his relationship to his disciples, it was equally true in his lament over Jerusalem and of his condition arising from the death of Lazarus. . . . He knew extreme and utter agony. . . . Paul went through similar experiences. Are we today any different? . . . How could a Christian today be happy in the normal sense of the word in our present situation. The Lord's work is in such great need and the church is so divided. The world is tragically determined in its sin and ungodliness. Few of us but have unconverted loved ones. Are we to be contented with our lot when we know this? . . . We will be able to overcome despair and defeat anxiety. But we will certainly have to meet sorrow, worry, depression, frustration and many other perfectly normal emotions. They are part of the lot of every mature adult. Our great strength as Christians is that we shall face them with Christ who knew them himself. . . . The honesty of such an approach may not be superficially attractive but as it is the New Testament message it will be more eternally effective. ROY D. BELL
West Lane United Baptist Church
Moncton, New Brunswick

LUTHER, CALVIN AND KNOX

Calderwood's letter (Jan. 18 issue) represents a new low among non-Romans. The way in which this man grovels before the figure of the Roman pope is enough to turn the stomach of a Luther or a Calvin. JAMES P. COOKE
First Presbyterian Church
Morrill, Neb.

To think that a Presbyterian would express such sentiments would make John Knox turn over in his grave.

DOUGLAS W. J. NOBLE
Wayside Evangelistic Church
San Pablo, Calif.

Books in Review

APOLOGETIC FOR CLASSICAL CALVINISM

Divine Election, by G. C. Berkouwer (Eerdmans, 1960, 336 pp., $4.50), is reviewed by William Childs Robinson, Professor of Historical Theology, Columbia Theological Seminary.

The distinguished theologian from Amsterdam ably expounds and defends the doctrine of Divine Election set forth in classical Calvinism. His touchstone is ever the limit of God's Word. He begins his apologetic with the revelation in Jesus Christ, not with the hidden counsels of God.

Again and again in the course of this treatment, he delivers Calvinism from the hands of those who would modify the Reformed faith to suit their own preconceptions. The second chapter differs from those who, professing Calvin, are echoing Faustus' semi-Pelagian scheme: the preaching of the Gospel, decision for Christ, then the Holy Spirit. Instead Berkouwer draws from John 6:37-45 the following: "To hear, to learn, to be drawn, to be given, and *then* to come." This is the evangelical order.

For the brethren who in their zeal for logical consistency insist on an equal ultimacy of election and reprobation, Berkouwer holds that this goes beyond Scripture and counter to the Canons of Dort in their assertion that the two are not *eodem modo*. While salvation is founded solely on God's mercy in Christ, the cause and matter, the real source and ground of men's condemnation is in themselves (see *Institutes* III. xxiii. pp. 8-9). Again, "two persons hear; one despises, the other ascends. Let him who despises impute it to himself; let him who ascends not arrogate it unto himself," but recognize that faith is given us by the Spirit (*Institutes* III. ii. p. 35; cf. John 3:3-21).

But the neo-orthodox are perhaps the hardest on Calvin. They insist on ascribing to him a view of God as arbitrary power. According to P. Maury, *Predestination* (p. 35), in Calvin the liberty with which God loves "is replaced by the arbitrary decision of pure omnipotence." But Calvin actually said the opposite of this, namely, "the notion of the absolute and arbitrary power of God is profane and deserves our detestation" (*Institutes* III. xxiii. p. 2; cf. I. xvii. p. 2).

Dr. J. K. S. Reid in *The Scottish Journal of Theology* (I. p. 12) is another offender. He takes these Latin words *gratiam istam Dei praecedit electio* out of their context in *Institutes* III. xxii. i, and uses them to ascribe to Calvin a view directly opposite of that which Calvin sets forth in that very section as well as elsewhere in the *Institutes* and the commentaries. Calvin does not teach that election precedes grace as Reid erroneously asserts. Rather he says that, "If election precede that grace of God by which we are made fit to obtain the glory of eternal life what then can God Himself find in us by which He is moved to elect us?" This is a rhetorical question in a conditional sentence. The sense thereof is that if election preceded grace, then there could be no election. Here, as in the sentences preceding this one in the same paragraph, the Father must turn his view upon Christ to choose those whom he would admit to his fellowship.

For Calvin, Jesus Christ as God "represents himself as the author of election" (*Institutes* III. xxii. p. 7), even as Calvin prays that "we may be led to Christ only as the fountain of election" (a prayer made in connection with Calvin's exposition of Malachi 1:2). For the Geneva Reformer, "it is beyond all controversy, that no man is loved by God but in Christ; he is the beloved Son in whom the love of the Father perpetually rests, and then diffuses itself to us; so that we are accepted in the Beloved" (*Institutes* III. ii. p. 32; III. xxiv. p. 5; ii. xvi. p. 4; Commentaries on Ephesians 1; on I Peter 1, on II Timothy 1:9-10, and *Calvin Tracts, containing Treatises on the Sacraments*, Edinburgh, II. p. 133).

Dr. Berkouwer's great work is a challenge to those who profess the Reformed faith to understand their own heritage before they undertake to revise it. It is also a challenge to those who differ from this tradition to read about it from the pen of a master before they impugn it.

WILLIAM CHILDS ROBINSON

EARLY VIEWS OF CHRIST

The Christ of the Earliest Christians, by William M. Ramsey (John Knox Press, 1959, 163 pp., $3), is reviewed by C. Edward Gammon, Minister of Fairlington Presbyterian Church, Alexandria, Virginia.

Much of the material in this book has been circulated in scholarly New Testament journals representing several schools of interpretation. Dr. Ramsey has contributed a valuable synthesis of the best contributions of each to our understanding of the earliest Christians and the vocabulary of their faith in Christ. His use of the material in the book of *Acts* as an outline adds immeasurably to the value of his book.

James S. Stewart notes in the foreword that the book is "the substance of an academic dissertation . . . in a shorter and more popular form." Dr. Ramsey is capable of rich, exciting language, "Jesus is transcendent, terrible toward sin, worthy of the uncompromising trust and loyalty He demands . . ." (p. 46). However, much of this first book still has the stiff, occasionally tedious, syntax of a thesis. A valuable aid for pastor and layman alike.

C. EDWARD GAMMON

WORLD RELIGIONS

Modern Trends in World Religions, edited by Joseph M. Kitagawa (The Open Court Publishing Co., 1959, 286 pp., $3.50), is reviewed by Harold Lindsell, Professor of Missions, Fuller Theological Seminary.

This is a symposium dedicated to the memory of Paul Carus, pioneer in interreligious understanding. The essays include Christianity, Judaism, Mohammedanism, Indian religion, and forms of Buddhism. Nothing is included on Shintoism, Sikhism, Jainism, and Zoroastrianism. Some of the essays are uneven in quality and scope while others are gems of analysis within the compass of the pages allowed. There is much with which one would be in agreement and much with which one would take issue. Rivkin in his essay on Judaism makes this statement: "The development of Judaism underwrites only one generalization: no doctrine, however divine its claim, can persist intact in a world of change, development and novelty." However, the Old Testament proclaims the fact that God is and this doctrine has persisted and is still intact. The chapter on modern trends in Christianity is worthwhile.

HAROLD LINDSELL

A NEGLECTED DOCTRINE

The Witness of the Holy Spirit, by Bernard Ramm (Eerdmans, 1960, 140 pp., $3), is reviewed by Boyd Hunt, Professor of Systematic Theology, Southwestern Baptist Theological Seminary.

Bernard Ramm, professor of systematic theology at California Baptist Theological Seminary, has already distinguished himself by his writings in the area of conservative apologetics and theology. This latest volume from his pen is marked by the same qualities of relevance, forthrightness, and insight by which his writings have come to be known so widely.

The Witness of the Holy Spirit is subtitled, "An Essay on the Contemporary Relevance of the *Testimonium Spiritus Sancti Internum.*" The book was written because of Ramm's conviction that the doctrine of the *testimonium* has been sorely neglected in current discussions of revelation and authority.

In the first three chapters Ramm treats the historical roots of the *testimonium,* its theological presuppositions, and its scriptural foundations. The lengthy fourth chapter, the heart of the volume, discusses the theological implications of the doctrine. Here the author treats a series of topics developing the Reformation themes of the union of Word and Spirit and the subordination of church to Word. In a final chapter the interpretations of the *testimonium* by Rome, liberalism, fundamentalism, Kierkegaard, and Pascal are evaluated.

Broadly speaking Ramm understands the *testimonium* as the inward and subjective illumination by the Holy Spirit of objective revelation, which for us is inscripturated. Since the Scriptures are *autopistic,* the *testimonium* is merely the means by which the believer is assured of the divinity of the Bible. The *testimonium* is not the ground of the authority of the Bible. Furthermore, the believer's certainty of the divinity of Scripture cannot be separated from his certainty of his divine adoption. If these two are divorced, then the form of Scripture is severed from its content, and revelation is severed from salvation. The believer's certainty through the *testimonium* is the certainty not of discursive reasoning but of intuition. The *testimonium* is not the impartation of theological sentences. Its structure cannot be deciphered from the religious consciousness.

This position is distinguished from the Roman Catholic doctrine that it is the church, "the teaching *Magisterium,*" that confers Christian certainty. In the Roman view the church as persuader remains outside and at a distance from the believer, while in the *testimonium* the divine barrister, the Holy Spirit as persuader, is in the heart. Ramm also distinguishes his interpretation from fundamentalism. The fundamentalist forgets the instrumental character of Scripture and makes the written Word by itself equal to the Word and the Spirit. Ramm sees this as but little short of a completely *ex opere operato* doctrine of the printed word.

The author fails to distinguish his own position from neo-orthodoxy. In a passing sentence he complains that the neo-orthodox doctrine of the inspiration "does not render Scripture suitable for use as the instrument of the Spirit," but he does not amplify his statement. This failure to come to grips with the neo-orthodox doctrine of revelation is a disappointing feature of the book. It is well to remember, however, that the doctrine of the relation of Spirit to spirit is one of the least developed areas of neo-orthodox theology.

This book is an invaluable study and will stimulate fresh interest in a timely and basic topic. BOYD HUNT

THOUGHT PROVOKING

Challenge and Response, by Max Warren (Morehouse-Barlow Company, 1959, 148 pp., $2.50), is reviewed by Horace L. Fenton, Jr., Associate Director, Latin America Mission.

The basic test of any book on Missions is whether it stimulates thought and action. This book should do both.

Evangelicals will not agree with everything that Canon Warren writes in these chapters. The author, in stressing the fact that God has not left any nation without a witness, seems to go far beyond this basic scriptural principle in his insistence that the religions of the world are a part of that witness, and that therefore the missionary, while stressing the finality of the Christian faith, must be prepared to find traces of God's revelation in all these other faiths. In doing so, he seems to give little place to the demonic element in the religions of men, or to the delusion which Romans chapter one says has overtaken nations who have rejected the divine revelation.

Nevertheless, there is in a number of these chapters a great deal that evangelicals ought to ponder and think through. Canon Warren's analysis of the current situation in Asia and Africa is fresh, thought-provoking, and solidly based on his own visits to these fields. His concept of what is involved in evangelism today is replete with helpful insights. The chapter on "Re-minting of the Word 'Missionary' " should be studied, not only by those who are now talking in terms of "fraternal workers" (a title which Warren rejects), but by all of us who are concerned about the missionary task of the Church. Canon Warren writes well, and his message merits careful attention. HORACE L. FENTON, JR.

MEANING OF HISTORY

The Christian Doctrine of History, by John McIntyre (Eerdmans, 1957, 118 pp., $2.50) and *The Hinge of History,* by Carl Michalson (Scribner's, 1959, 256 pp., $3.95), are reviewed by W. Stanford Reid, Professor of History, McGill University, Montreal.

In line with the present desperate search of men for meaning in history, we have here two more works dealing with this problem. Neither claims to provide a full-orbed explanation of history but points rather to a criterion of explanation, in both cases Jesus Christ. To the writers He is central for the understanding of man's historical situation. One might almost say that Christ is the hard core of history.

However, when one has said this, he must necessarily qualify his statement, for there is by no means entire agreement as to what is meant by Christ or history. McIntyre seems to accept the "historicity" of Christ in the usual sense of the term. Michalson, on the other hand, follows the approach of Rudolf Bultmann, and after finishing his chapters on "The Historicity of Christ" and "The Reality of the Resurrection," this reviewer is still not sure what he thinks of Christ, nor is he by any means certain that it makes any difference to Michalson whether Christ actually died and rose again in what might be termed "temporal" history.

Along with this difference between the two authors goes another. Michalson, following the demythologizing techniques of Bultmann tends to make a radical separation between "eschatological history" (Heilsgeschichte) and "existential history" (temporal history). In his discussion of both he has many reasonable things to say, but when one puts his whole pattern of thought together one feels that Christ's connection with the history of man is really very tenuous.

McIntyre, on the other hand, less phil-

osophical and more theological is also more concrete. His exposition of Christ's position as the nexus of history gives life to historical thought. His chapter on Christ as the fulfillment of history is particularly helpful as is his discussion of the relation of history to *Heilsgeschichte* in his last chapter.

Both books are useful—Michalson's as an exposition of the existential point of view set forth by Bultmann, and McIntyre's as a more theological and more "orthodox" interpretation of the meaning of history. W. STANFORD REID

A BIBLICAL MINISTRY

The Growing Minister, by Andrew W. Blackwood (Abingdon, 1960, 192 pp., $3), is reviewed by Robert Boyd Munger, Minister of First Presbyterian Church, Berkeley, California.

It is inevitable that the author who has given us so many choice volumes on the message and method of the ministry should now give attention to the minister himself. The book warrants careful attention not because of its profundity or originality but for the clarity with which it calls the servant of Christ to biblical patterns and provisions. Great themes are sounded in a grand setting—themes which we are in danger of overlooking in this superficial culture where men in pulpits are tempted to get their cue from "do-it-yourself" handbooks and manuals on "Psychology for the Simple."

Perhaps this book will not be greeted with enthusiasm among some seminarians because its thrust is to the center of one's being rather than to the "cortex," to the whole man rather than to the intellect. Yet, if God were to give us a generation of ministers who walked in these ways, we would witness wonders in the church of God.

After outlining the ideals of the ministry and the influence that is exercised by godly personalities, the author directs our attention in *Part One* to the means of growth. The very chapter titles are both an indictment and an encouragement to the modern churchman. Here are a few of them: "Devotional Reading"; "Intercessory Prayer"; "Intellectual Labor"; "Fatherly Discipline"; "Personal Contact"—holy listening, praying, thinking, living, conversing.

In *Part Two* obstacles to growth are surveyed and ways of meeting them considered. For example, the other-directed preacher to the lonely crowd is charged to beware of pastoral cowardice, to have the courage "to be different," "to de-

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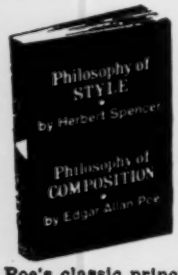

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cline," or "to delegate." Final confidence is to be placed in God.

The general orientation of the book tends to face backward instead of outward. For example, illustrative material is drawn heavily from Christ's servants of the past century rather than from contemporary pulpiteers. It must be acknowledged that there is some reason for this: in former days ministers had power with God and with man. If the ministry of today seems oversimplified in this book—pastoral and peaceful rather than industrial and intense—the author nonetheless brings into clear view the towering summits of exalted ideals that rest on eternal truths. ROBERT BOYD MUNGER

SOCIAL UNCERTAINTY

Outside the Camp, by Charles C. West (Doubleday, 1959, 162 pp., $3), is reviewed by C. Gregg Singer, Professor of History, Catawba College.

In this book we are brought face to face with the tension existing between Christianity and the world of the mid-twentieth century. The author is well qualified to describe this as he finds it in many parts of the world. He has served as a missionary in China, as a faculty member of a Chinese university, and at the present time he is the assistant director of the Ecumenical Institute of the World Council of Churches in Switzerland. The immediate inspiration for this book came to the author while in a deserted Buddhist temple with other members of the university faculty, awaiting the advancing Communist army. He took stock not only of himself but of the civilizations on trial. In this book he presents the results of such reflections which constitute a challenging and searching analysis of the present dilemma confronting not only the West but much of the East as well. It is his conviction (and the reviewer shares it) that contemporary man is struggling with social changes that have uprooted his past and threaten his present existence, and that he is looking for a new frame of reference and new source of values to give meaning to life in a world of shattered idols. Rich and comfortable America, with its almost unquestioning trust in the permanence of the American way of life and the infallibility of the democratic philosophy, is not immune to the collapse of its own particular idols. Security in this world, for the American as well as for the European, the Asian, and the African, is an illusion.

In the midst of this revolutionary insecurity of our day, Dr. West poses two basic questions: What is God doing, and what is the role of the Church in this age? Unfortunately he is not at his best when attempting to answer these profoundly important questions. He agrees that the Church must at all times preach the gospel message of salvation and that God is confronting the world in Jesus Christ. He pays tribute to what Billy Graham and other evangelists are doing to spread this message, but he also feels that their approach has some basic weaknesses. It is the opinion of this reviewer that his criticisms of evangelistic efforts stem from Dr. West's failure to comprehend the biblical view of sin, and that he is not so much concerned with the eternal redemption of the souls of men as he is with what Christianity can do to meet the human dilemma here and now. Evangelicals will also be disappointed with his definition of the Church. He seems to deny that she is essentially the fellowship of the redeemed ones, of those who have put their trust in Jesus Christ, and regards her as a vehicle of God's revelation to mankind (pp. 131-132). The careful reader will soon come to the conclusion that these weaknesses have their origin in a more serious defect—the failure to accept the Scriptures as the infallible rule of faith and practice, and a willingness to regard sections of the Old Testament as being myth. It seems to this reviewer that Dr. West brings to the Church that very uncertainty which holds within its grip the secular age of the twentieth century. However, there is much insight in this short work that is of great value, and evangelicals will be the more thoughtful for having read it. C. GREGG SINGER

BELIEFS ARE BASIC

Beliefs Have Consequences, by Arnold H. Lowe (T. Y. Crowell Co., 1959, 178 pp., $3), is reviewed by Robert Strong, Minister of Trinity Presbyterian Church, Montgomery, Alabama.

This is a collection of 21 brief inspirational talks given to his congregation by the pastor of Westminster Presbyterian Church, Minneapolis. The book takes its title from the first essay in the series.

The author's theological liberalism often does not intrude upon the reader's notice, for the constant emphasis is on how to deal with the practical problems of life. Dr. Lowe speaks, however, of the temptation and fall of our first parents in terms of the "legendary days of man on earth" and confidently adds, "of

course, all this is a religious parable." He says, "I believe in Christ. I believe him to be more than man," and then stops there without committing himself on the central issue of the person of Christ. The doctrine of Atonement is never mentioned nor is the new birth.

Here is a preacher with a marked gift for describing modern man in his troubles of mind and heart. He is convinced that it matters supremely what a man believes, and is splendidly firm on the idea that out of convictions come actions. He is also thoroughly familiar with the materials of Scripture. One wishes that beyond the stabbing of consciences and the inspirational appeal, Dr. Lowe had majored in the great evangelical doctrines. These are the beliefs with consequences of true blessing.

ROBERT STRONG

RACIAL UNITY

No Flesh Shall Glory, by C. Herbert Oliver (Presbyterian and Reformed Publishing Co., 1959, 96 pp., $2.50), is reviewed by T. B. Maston, Professor of Christian Ethics, Southwestern Baptist Theological Seminary.

This is another book in the growing number on race and race relations. The author is a Southern-born Negro who is now a Presbyterian pastor in Maine.

The title for the first chapter, "The Unity of the Human Race," is the underlying, unifying theme of the book. The approach, in the main, is soundly biblical. Possibly the most distinctive material is in the chapter titled, "The Bible and Color." Not only this chapter but the entire book should be interesting and helpful both to Negroes and whites.

Some will feel that Mr. Oliver labors too long with Shem, Ham, and Japheth. His arguments will not be convincing to rabid segregationists, and others will not particularly need them. There are a few generalizations not entirely justified. This is particularly true in the discussion of "Human Marriage." He says that the background for opposition to racial intermarriage is a concept of racial solidarity (p. 86), which in turn stems from a sense of superiority. This is the background for much of the opposition to intermarriage, but not for all of it. There are at least some people who oppose intermarriage of those of different races on what they consider sound psychological and sociological grounds.

T. B. MASTON

CHRISTIANITY AMID ISLAM

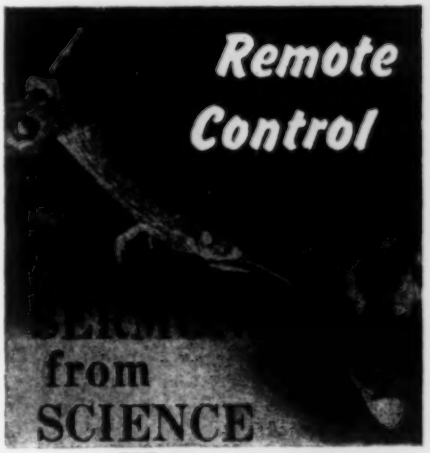
Sandals at the Mosque, by Kenneth Cragg (Oxford University Press, 1959, 160 pp., $2.75), is reviewed by Francis R. Steele, Home Secretary, North Africa Mission, Toronto, Ontario.

The concept of "frontier theology" certainly conveys the idea of adventure. But adventure in time of war can involve danger or even disaster, especially if the "adventurer" gets too far away from home base.

In his attempt to avoid the perils, as he sees them, of sticking by the fort and contesting with Islam at a distance, Dr. Cragg urges us to go out and fraternize with the "Indians" in order to discover whatever elements of strategy we might have in common. In so doing, he tends to obscure the fact that the common elements—we both carry guns and use gun powder—are insignificant as compared to those in which we differ. We're on opposite sides, following contrary battle plans to achieve different objectives!

While Dr. Cragg recognizes the fact that Christianity has distinctive features (pp. 105 f.), he maintains that an effective ministry to Muslims today demands that we recognize the principle of "involvement" and "inter-religion" (p. 20) which assumes, to some degree at least, that there is evidence of God's truth and God's working in Islam. A corollary to this assumption suggests that Christianity is simply an outworking of potential truth in rather than a corrective to Islam (pp. 68 f. and 92 f.).

In order to support this thesis Cragg distinguishes between Islam, the present-day practice, and *Islam* the idealistic original faith (p. 89). But this distinction appears to be achieved by obscuring or else excusing the more objectionable features of Islam (or *Islam*), both in precept and practice throughout history, in a strained attempt to find a convincing contact point for Christianity.



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Basically, however, this whole approach stands or falls on the question of origins and ultimate direction or control. Our answer to the question "Is Islam an inadequate, though sincere, attempt to present Truth or a deliberate scheme to counterfeit Truth?" will settle the matter once for all. If Islam is ultimately another product of the master genius of Satan for the purpose of counterfeiting Christianity, then apparent similarities are seen not as potential but distorted truth, and our ministry must be substitution, not completion. The fact that the Bible is replete with examples of Satanic deceit in both theology and religion, and this deceit contains all the elements seen in the development of Islam—admission of partial truth, vehement denial of basic truth, and emphasis on man's ability himself to satisfy divine law—makes the answer plain. Our Christian "presence" among Muslims must not rest upon the assumption of common elements that can be exploited but upon a consistent witness to the unique elements of Christianity. This means a witness to the vicarious love manifested in the death of God the Son for the sin of man.

However, this little book contains a remarkable amount of detail concerning Islam, and for this we are grateful. Actually, it is not so much with the data as with the interpretation that we disagree. And books providing reliable current information on Islam for the Christian Church in these crucial days are much needed and most welcome.

FRANCIS R. STEELE

BOOK BRIEFS

The Church in the Thought of Jesus, by Joseph B. Clower, Jr. (John Knox Press, 1960, 160 pp., $3.50)—A Survey of the synoptic Gospels to discover aspects of the life and teachings of Christ which are relevant and normative to the Christian Church.

The Sermon on the Mount, by C. E. Colton (Zondervan, 1960, 158 pp., $2.95)—Thirty sermons of spiritual power based on Matthew 5-7.

Faith Is the Victory, by E. M. Blaiklock (Eerdmans, 1959, 64 pp., $2)—Studies in the first epistle of John originally presented at the 1959 British Keswick meetings.

How Churches Grow, by Donald McGavran (World Dominion Press, 1960, 186 pp., 12s 6d)—A survey of modern missions particularly concerned with *Church growth* of all kinds. It describes and evaluates many patterns used in the propagation of the Gospel. The author holds that true progress must be based on the unshakable ground of God's revelation in Christ and a valid evangelism.

The Speaker's Sourcebook, by Eleanor Doan (Zondervan, 1960, 304 pp., $3.95)—A valuable aid for Christian workers containing 4,000 quotations alphabetically arranged under 500 subjects.

The Paschal Liturgy and the Apocalypse, by Massey H. Shepherd, Jr. (John Knox Press, 1960, 99 pp., $1.50)—Volume 6 in a series of Ecumenical Studies in Worship. Especially concerned with traditional observances of the Paschal Season.

The Romance of Lutheranism in California, by Richard T. Du Brau (Concordia, 1960, 280 pp., $2.50)—A regional history of the Lutheran Church-Missouri Synod, profusely illustrated.

As Thy Days So Thy Strength, by Jesse Jai McNeil (Eerdmans, 1960, 167 pp., $3)—Forty-two daily readings centered around the promise of God indicated in the title, and the presence of God in Christ. Helpful to all who need new spiritual strength.

Invitation to Worship, by Clifford Ansgar Nelson (Augustana Press, 1960, 178 pp., $3)—Interpreting Lutheran liturgy to induce "a better appreciation of the lifting up of the heart to God in the worship of the Christian congregation."

The Power of His Name by Robert E. Luccock (Harper, 1960, 159 pp., $3)—Sermons based on the great themes appropriate to the Church Year, from Advent to Trinity; practical and inspiring, with special relevance to daily living.

Shrines of God, by Kenneth Clinton (Wilde, 1960, 127 pp., $2)—Spiritual insights concerning the Family, the Church, the Bible, Prayer and other "shrines" of the Christian faith.

Shorter Atlas of the Bible, by L. H. Grollenberg (Thomas Nelson & Sons, 1960, 196 pp., $3.95)—A digest of Nelson's *Atlas of the Bible* in a most convenient size.

Relativism, Knowledge and Faith, by Gordon D. Kaufman (University of Chicago Press, 1960, 141 pp., $3.75)—A liberal consideration of the proposition that truths and values are relative to the culture in which they are found.

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(*Cont'd from p. 16*) in which he would glorify himself (cf. Hag. 2:9). Hence the Chronicler omits these essentially secondary details lest his readers should belittle the house in which they worshiped.

When we pass on to the history of the divided kingdoms, we immediately meet the most striking feature in II Chronicles, namely, its silence about the Northern Kingdom except where the history of Judah is directly impinged. Not even the fall of Samaria is mentioned. Jeroboam had rejected not merely the Davidic monarchy, for which there was some justification, but also the Jerusalem temple, for which there was none. By so doing he had cut himself and his kingdom off from the main stream of God's purposes. God continued to show his grace to Israel until there was no hope left, but this had no place in the working out of his purposes of redemption for the world; and so in II Chronicles the Northern Kingdom has no place except as some of its members from time to time link up with God's people in the south. A fascinating example of the working out of this principle is given by a comparison of II Kings 8:25-9:28 with II Chronicles 22:1-9. These omissions are balanced by various additional information.

There are three stories of outstanding deliverances (13:3-20; 14:9-15; 20:1-30). They are often treated as stories of outstanding faith, but their true significance lies in their stress on the inviolability of God's people whenever they put their assurance completely in him.

There is no suggestion that the inviolability is automatic, and so we have a number of other additions which enlarge on the sufferings of Judah and its kings when they forsook the Lord. These were Rehoboam (12:1-12), Jehoram (21:4-20), Joash (24:17-22), Uzziah (26:16-21), Ahaz (28:5-19), and Manasseh (33:11-13). The addition in the case of Ahaz should be specially noted. The main disaster, we are told, was caused by apostate Israel, yet there were in Israel people with a truer understanding of God's demands than that possessed by most of the people of Judah. The same stress on conditional inviolability is found in chapter 36:11-21 where the reasons for the destruction of the Temple and the exile are given in unsparing terms. There is no nationalistic chauvinism in Chronicles. Judah is not exalted above Israel; the one difference is the electing grace of God.

Another group of additions is connected with the great religious reformations in Judah, namely Asa's (15:1-15), Jehoshaphat's (17:1-9; 19:1-11), Hezekiah's (29:2-31:21), and Josiah's (35:1-19). Except for Josiah's reformation, these are only briefly mentioned in Kings because the prophetic writer saw their essentially external character. In this regard we note also Isaiah's silence about Hezekiah's reformation, and Jeremiah's almost complete ignoring of Josiah's. The purpose of Chronicles is a description of externals rather than a judgment on inner motives, and so much fuller descriptions are given.

Many have found some of the large numbers recorded in Chronicles a stumbling block. An example like that in chapter 14:9 with its "three hundred chariots" shows that we have not to do with mere exaggeration or phantasy. Some of the largest, like the million men of the same verse, are to be understood merely as meaning a very large number. In other cases, for example in Jehoshaphat's army (17:14-18), there are signs of scribal corruption. Until we know more of the history of writing numbers in the Inter-Testamental period, it would be dangerous to build any theory on an occasional difficult group of figures.

Modern commentaries are normally at their poorest when dealing with a book like Chronicles, except for linguistic technicalities. There has been little of value written from the conservative standpoint since Keil's and Zöckler's in the last quarter of the nineteenth century.

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